

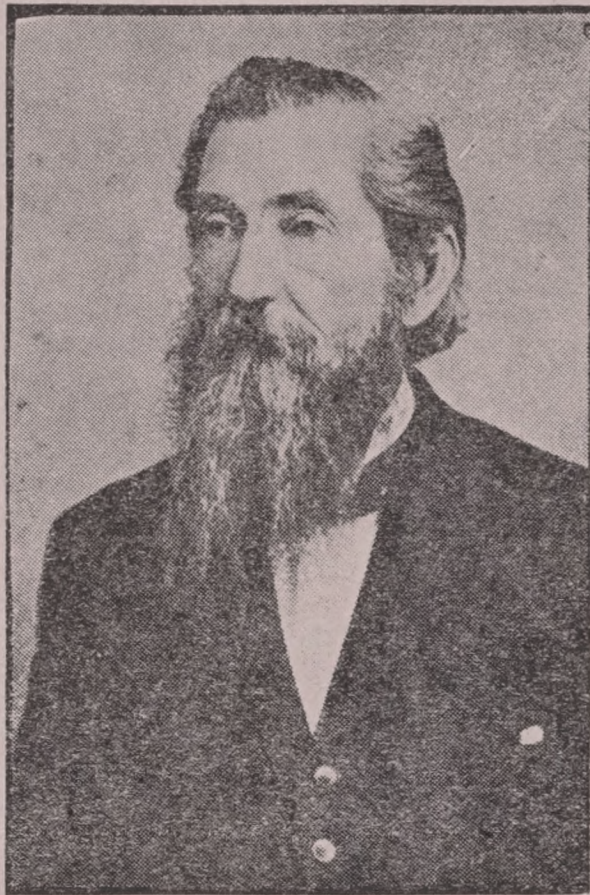


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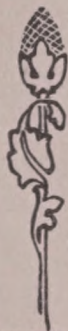
The GREAT CRISIS
IN THE
LIFE OF CHRIST

HIS TRIALS AND
CRUCIFIXION

By

LAURENCE W. SCOTT

Author "Hand-book of Christian Evidence," Etc.



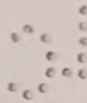
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PREFACE

No, I am not going to write a "Life of Christ." None has ever been written. The four Evangelists did not attempt it. One of them says that Jesus said and did so many things that the world could not contain the books if all were written. What they did was to write of the death, burial and resurrection of Christ. On this grand theme they all write; and each one of them leads up to it in his own way. Each records a sufficient number of facts in His life to introduce Him, before entering upon a portrayal of His trials and crucifixion.

This is what I aim to do. After a discussion of the person of Christ, to bring Him before the reader, I aim to blend and harmonize all the facts in the life of Jesus, from the time He came to Bethany, six days before the Passover, through all His trials and afflictions, to His resurrection and ascension.

In presenting the subject, I shall be guided by the following rules of interpretation:

1. *The surroundings, or circumstances of the case.*

Under this rule I will summon to my aid what may be known of Jewish customs and Roman laws.

2. *The text.*

Notice carefully just what is said. Under this rule I will refer to the Greek when necessary.

3. *The context.*

I interpret each passage in the light of what precedes and follows.

4. *Parallel passages.*

I let scripture interpret scripture. These narratives are all parallel. I will connect and blend them so as to set forth the facts exactly as they occurred.

5. *Accept all the facts in the case.*

All the facts. This is important. By leaving out one fact I would conclude that John the Baptist is the veritable Elijah. That is the fact, that he says, "I am not!" Jno. 1:21.

6. *Believe implicitly what is said.*

Sometimes persons fail to understand scripture because really they do not believe *what is said*, and are trying to understand something else.

7. *Never let an interpretation set aside a plain statement of fact.*

This is a principle that is so frequently disregarded, sometimes by able men. The fact is plainly stated, and that repeatedly, that Jesus was buried the day before the Sabbath and rose the day after the Sabbath. Mark 15:42, 16:1, 9; Luke 23:54-56. But Jesus, speaking on another subject, and addressing scribes and Pharisees, to whom He spake in parables, said the Son of Man should be "three days and three nights in the heart of the earth." Matt. 12:40. See Matt. 13:1-16.

Now, an eminent evangelist, in a published sermon,

interprets this to mean that He would be in the tomb three days and three nights, and uses the following extravagant language:

"Christ was crucified on Thursday, as certainly as He told the truth, and the Bible records are correct."

"I fully realize that I know but little, hence make mistakes many and great; but I do know, the Bible being true, Christ was not crucified on Friday, it not being possible for it to be possible for it to have ever been possible," etc., etc.

He knows the record does not say that Jesus would be in the grave three days and three nights; for he says it *means* that, and cannot mean anything else! But it certainly does mean something else, for He was not in the tomb three whole days and nights. See what He said to the disciples. Matt. 16:21.

Another distinguished minister and author is just as extravagant in his claim that Jesus was crucified on Wednesday. He says:

"Placing the trial and crucifixion of Jesus on Thursday, instead of Friday, lessens the discrepancy between the time Jesus predicted that He would lie in the tomb, and His resurrection on Sunday morning, April 10, but does not remove it. It still leaves more than twelve hours unfulfilled."

"The assumption of all Christendom that the New Testament teaches that Jesus was put in the tomb Friday evening and arose before daylight Sunday morning, arrays the history in flat contradiction of two of the clearest and most important predictions made by Jesus. If the history is correct, Jesus was mistaken or He lied."

So this writer sets aside facts by interpretation, unless for want of perception he thought Jesus really did say what he attributes to Him. He twice misquotes Him. He says:

“Jesus predicts, Matt. 12:40, that He will lie in the tomb ‘three nights and three days.’ Jesus declared also, ‘I will lie in the tomb three nights and three days.’”

Notice he directly misquotes the Savior, attributing to Jesus what He never said, and putting it in quotation marks. If he made an oversight, I commend him to rule No. 2.

If these seven rules are strictly followed, it is practically impossible to fall into error.

INTRODUCTION

As I accept implicitly all the four Evangelists say, and wish the reader to do so, I deem it important to present some of the evidence that the historic books of the New Testament are credible and trustworthy. If I had sufficient space, I would proceed as a lawyer in court, who first adduces the testimony of his own witnesses, then shows that that testimony is corroborated by opposing witnesses, and in the third place, appeals to circumstantial evidence. But such a course would require a large volume rather than a brief Introduction. Suffice it to say that the writers of Epistles in the New Testament, the Apostolic and Christian Fathers and all the witnesses friendly to Jesus, attest the historic value of those books. And their testimony is confirmed and corroborated by His bitterest enemies, like Porphyry, Celsus and Julian; and by standard historians like Josephus and Tacitus. Josephus bears witness that there was such a character as John the Baptist; that he preached righteousness and practiced baptism, and was finally put to death by order of Herod. *Ant.* Bk. 18, ch. 5, s. 1 and 2.

He also mentions the martyrdom of "James, the brother of Him who is called Christ, and some others." *Ant.*, Bk. 20, s. 1-9, p. 406.

In modern copies of Josephus there is an allusion

to the death of Jesus, but I do not use it because its genuineness has been denied, and I want to use nothing except such facts as rest upon an immovable foundation; and because my cause is stronger without it. With it we have only a brief allusion to Jesus, where we should have whole pages. But without it we have in the passage about James an involuntary allusion to Christ, where none was intended, showing that he had made such an impression that the historian incidentally mentions His name, while studiously endeavoring to avoid giving any account of Him.

Tacitus says the Christians were so called from

“Christus, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate.”

Then this Roman historian continues:

“This pernicious superstition, though checked for awhile, broke out again, and spread not only over Judea, the source of this evil, but reached the city also.”

He also attests the fact that Christians suffered martyrdom in Rome in the year 64, about thirty years after the death of Jesus. *Annals*, Book 15, ch. 14.

The celebrated Jewish rabbi, Dr. Wise, of Cincinnati, admits the correctness of this passage, as well as of those quoted from Josephus. He says of his countrymen:

“They cursed Herod when he slew John the Baptist. They cursed Ananias when he slew James.”—*Origin of Christianity*, p. 11.

This learned rabbi also witnesseth that the Talmud confirms those books in their leading facts. He says:

“The Talmud often mentions the name of Jesus,” and continues: “Those passages of the Talmud to which we refer

bear the names and the stamp of prominent cotemporaries of Jesus and the Apostles. This settles the question. Had those Rabbis considered Jesus an ignoramus or mere impostor, they must have said so somewhere; but they did not." *Ib.* p. 3.

Dr. Wise says the Talmud gives account of several successes of the apostles, particularly the conversion of Rabbi Eliezer and Paul (p. 21). On the 24th page of his little book the rabbi says:

"Paul is an open book in history. We have his genuine Epistles, in which he gives considerable account of himself and his exploits. We have one portion of the Acts, in which, contrary to the balance of that book, the author narrated in the first person plural, 'we,' which appears to be taken from the notes of one of Paul's companions, Luke, Timothy, Silas, or any other."

An infidel writer, Mr. Taylor, speaks to the same purport. Taylor's *Diegesis*, p. 376.

The earliest infidel writers, Celsus, Porphyry and Julian, quoted or alluded to each of those books, and admitted their general truthfulness. The same is true of a number of modern infidels, such as Ernest Renan. The skeptical but polished historian Gibbon speaks of these books as follows:

"The authentic histories of the actions of Christ were composed in the Greek language, at a considerable distance from Jerusalem, and after the Gentile converts were grown extremely numerous."—*Decline and Fall of the Roman Empire*, page 574.

I dismiss this branch of the subject with the remark that *every material fact of gospel history, except the resurrection of Jesus, is either corroborated by an un-*

believing historian, or admitted by an ancient or modern disbeliever!

I now proceed to consider briefly the circumstantial evidence showing that the four Gospels and Acts are credible histories. This evidence is three-fold.

In the first place. The fact that these books have been read, quoted and appealed to as most reliable documents ever since they were written and an institution established upon the facts recorded therein that has swayed the minds of millions of the human race, revolutionizing governments and remodeling the forms and habits of society, in the way that Christianity has done, is in itself sufficient to show that they have a historic basis to rest upon; and when this thought is coupled with the additional reflection that their genuineness and authenticity were not denied for centuries, either by friend or foe, the consideration assumes majestic proportions, giving to the argument for their entire truthfulness a strength that is well-nigh invincible. If those books are not credible histories, how came the church to be established upon what they record? If they have no historic basis, how came so many men to be deluded? Men, too, of brilliant mind and high station, such as Paul and Eliezer, Cornelius and Sergius! Why were the original promulgators and their adherents willing to sacrifice life and liberty in attestation of these alleged facts? If Christianity has no historic basis, how did it originate? And if these books do not furnish the real basis, what reason could the disciples have had for suppressing their real history and adopting fiction in lieu thereof? And how were they en-

abled to do so in face of the bitterest enemies without, and amid frequent strifes and contentions within? And if these books are fictions, why were they received and revered by all Christians, including every heretical sect? The fact that those books were universally received both by heretics and by standard Christians, and in all countries where Christianity gained a foothold, shows very plainly that they are historic and true. But when we remember that their general truthfulness was never questioned by any of the early enemies of the cross, the case is still stronger. Celsus, Porphyry and Julian never denied that these books are historical; but assumed it as an undeniable fact, and argued accordingly. Every argument they advance is based upon that hypothesis. I insist that this is a weighty consideration. If those early and inveterate enemies of the religion of Jesus *could* have denied the authenticity of these books they would have done so. But they made no attempt in that direction. If the books were untrue, then was the time to show it. No research can do it now, for every discovery in Christian Antiquities but strengthens the argument in their favor. As President Hinsdale truly remarks:

“All the discoveries of the last century bearing on the question have gone to establish the genuineness of the Gospels.”

In the second place. The harmony of these books with the geography, customs, history and politics of the age and country in which they were written proves them to be credible histories. In these narratives we find a species of local knowledge and a familiarity with

transpiring events that could be possessed only by inhabitants of that country, and by persons living in that age. These marks stamp the Gospels and Acts as true histories. That is a trait that could not have been imitated by a forger at a later date. A Greek or Roman of the second or third century would not have possessed sufficient knowledge of the affairs of Judea before the fall of Jerusalem; and a Jew in those centuries would have been deficient in Grecian and Roman laws, customs and modes of thought.

I have not time to elaborate this argument. My worthy reader is aware that there are many striking corroborations in the writings of that eminent Jewish historian, Josephus. To show what I mean, I give one example. We read in Mark: "And the *daughter* of the said Herodias came in and danced," etc. (6:22). When we turn to Josephus we read: "Herodias was married to Herod, son of Herod the Great. They had a *daughter* whose name was Salome." *Ant.*, Bk. 18, ch. 6, sec. 4. The writings of Josephus abound with such corroborative statements; and Rabbi Wise says passages in the Talmud bear the names and the stamp of prominent contemporaries of Jesus and the Apostles. Furthermore, the celebrated French infidel, Renan, deposeth as follows:

"I have traveled through the evangelical province in every direction; I have visited Jerusalem, Hebron and Samaria. Scarcely any locality important in the history of Jesus has escaped me. All this history which, at a distance, seems floating in the clouds of an unreal world, thus assumed a body, a solidity which astonished me. The striking accord of the texts and the places, the wonderful harmony of the

evangelical ideal, with the landscape which served as its setting, were to me as a revelation. I had before my eyes a fifth gospel, torn but still legible, and thenceforth through the narratives of Matthew and Mark, instead of an abstract being, which one would say had never existed, I saw a wonderful human form live and move."—*Life of Jesus*, page 46.

In the third place. The circumstance that there are several of these books, and that they corroborate and explain each other, is proof, conclusive and irrefutable, that they are credible and trustworthy histories. In order to the proper appreciation of this argument, it must be remembered that the Gospels are separate and distinct books, just as much so as though they had never been placed together in one volume. It must be remembered that they are four different narratives, penned by four different writers; and that the Acts of the Apostles is a continuation of the history, written by the author of one of the Gospels. These writers, then, as that able jurist, Mr. Greenleaf, remarks, should be admitted in corroboration of each other as readily as Josephus and Tacitus or Polybius and Livy. But they not only agree with and corroborate each other, but they actually explain and illustrate each other. There are many incidental allusions and *undesigned coincidences* in these books that could not possibly have occurred unless the writers had a common body of real facts from which to draw their statements.

I adduce one example, just to show what I mean: Matthew says, "When Jesus heard that John was cast into prison, He departed into Galilee," but he has nowhere informed us that John was cast into prison. But when we turn to Luke, he informs us that Herod

“added yet this above all, that he shut up John in prison,” and Mark gives us similar information. Matt. 4:12, Luke 3:20, Mark 1:14.

The multitude of similar examples that might be given, proves beyond all peradventure that there was a general fountain of historic truth from which each of these writers drank; and establishes most conclusively that those five books are fair and faithful representations of what *actually occurred*. There is no possibility of evading this conclusion. It cannot be said that the books were written by one man; for their style is confessedly different, and the *specific* aim of the writers manifestly diverse. Matthew evidently wrote for the Jews to prove the proposition that Jesus is the Messiah. Mark wrote for a similar purpose but to a different class of readers. John wrote to prove that Jesus Messiah is the Son of God. Jno. 20:31. While Luke wrote for the avowed purpose of informing his friend Theophilus just what things were universally accepted as certain by the Christians at the time he wrote. Luke 1:1-4.

Nor can it be said that these writers colluded for the purpose of deception, for no badges of fraud appear. Besides, there are some seeming contradictions and apparent discrepancies. Had there been collusion the least shadow of discrepancy would not be visible in these writings. The very fact that some things appear to be discrepant shows that these writers wrote independently of each other, and that they pay regard to nought but truth.

The strength of this circumstantial argument can

not be over-estimated. If, after eighteen centuries have passed away, dating from the present *anno domini*, the civil war should be denied with all its bloody realities, would not Greeley's, Pollard's, Stephens' and Schmucker's histories of the same corroborate and establish the claims of each other, in addition to proving the reality of the war? And if those four histories were found to differ in some respects and present even *real* discrepancies, would not that, so far from proving them false or legendary, strengthen their claim by precluding the idea of collusion? Most assuredly it would. Then if it were found that another history had been written by one of the quartet, giving an account of affairs and transactions after the termination of the war, that would make the case still stronger, especially if the actions of some of the same men who had figured in the war were therein recorded. Then, if many undesigned coincidences were found in those books, such as may be found in the Gospels and Acts, would not the evidence be as strong as strength itself, and as invincible as eternal and unchanging truth?

Furthermore, if the books referred to had been bound together in one volume for centuries, it would not alter the case, nor weaken their separate testimony. There is no sane man but what would admit everything claimed in the case supposed. Then why not give full weight to the evidence in the case of the Evangelists? The cases are most assuredly parallel. This line of argument I consider so conclusive that I would be compelled to accept these writers as reliable

historians, if I had no other evidence than the support which each unit of the quartet gives to the others when considered as a trio.

What further proof could we have in support of those evangelical narratives? When an attorney has shown that the testimony of his own witnesses presents a solid phalanx of evidence in favor of his client; that their testimony is corroborated by adverse witnesses, and that even some of the material points are conceded by opposing counsel; and that there are circumstances which cannot be accounted for if a verdict is rendered against his client, he has done all that it is possible to do in the way of proving an allegation.

Such is exactly the body of evidence in support of the proposition "that the historic books of the New Testament are credible and trustworthy." Christian witnesses speak with one voice in favor of their claims, and no cross-examination is sufficient to break the force of their testimony; their testimony is corroborated by infidel writers and unbelieving historians; and the circumstantial evidence is so overpowering in their favor that there are many circumstances which can not be accounted for without admitting their claims. I shall, therefore, in the remainder of this discussion, accept them as possessing (at least) equal weight with other standard histories, and reason accordingly. Especially as so-called higher criticism has been unable to shake them, or weaken the evidence in their favor.

Tatian's Diatessaron in Arabic, and every other item of evidence points to their early authorship. No fact contrary to their traditional authorship has been

established. Adverse theories have destroyed one another, or been destroyed by new data. The Synoptics are proven to be products of the period before the destruction of Jerusalem. The negative critics have had to yield on John also. Baur placed it A. D. 175. Harnack and other radicals now date it from A. D. 80 to A. D. 110. Prof. John McNaugher, of Pittsburg, in an able paper in the *Bible Student and Teacher*, calls attention to these facts and then sums up the matter as follows:

“For the credibility of the Gospels, which is the essential question, the cumulative guarantees usually adduced are still intact, notwithstanding the learned and laborious investigation that has been had—are stronger for that reason. Higher criticism by its assignment of the gospels to the first century, has so far justified their trustiness, owing to the relation between date and value. And then no iconoclast has done hurt to the marvelous delineation of the divine Christ, has spoiled his mysterious loneliness or wrested away his sceptre of spiritual ascendancy. The fourfold sketch, with its limpid spontaneity, remains self-evidencing at the first, makes compelling appeal to ‘the intuitions and pieties’ of all but those blinded by invincible prepossessions.”

For a full discussion of the credibility of the Gospels, and all kindred subjects, see my “Hand-Book of Christian Evidence.”

Prof. Frederick G. Wright has stated some of the facts so well that I take pleasure in presenting some of his statements:

“It had long been known that a pupil of Justin Martyr, named Tatian, had prepared a work called the ‘Diatessaron,’ meaning ‘The Book of the Four.’ It was known from various references of the Church historians that this book was widely circulated during two or three centuries, and that

Ephraem Syrus, a distinguished teacher of the fourth century, had written a commentary upon the Diatessaron. But long ago all copies of this book, and of Ephraem Syrus' commentary upon it, had disappeared, and the way was therefore opened for these overconfident critics to assert, with little fear of contradiction, that if we should discover this lost work of Tatian we should find that it represented, not the combination of the four Gospels, but the original source from which the four Gospels was derived, and that its history of Christ would differ in material respects from that which we find in the four Gospels.

"But in the year 1876 there came to light, from an unexpected quarter, facts which completely confounded the critics, and relegated to the dust heap a whole library of critical books which had been written during the preceding generation. At the date just mentioned, there was discovered in the library of the Armenian monastery at Venice a copy of Ephraem Syrus' commentary upon Tatian's Diatessaron and it began, just as it was reported by one of the earliest historians to have begun, with the passage, 'In the beginning was the 'Word.' By going through the commentary, and copying out the passages commented upon by Ephraem, it appeared that the Diatessaron was nothing more than a Harmony of the Gospels, whose texts did not differ materially from the standard text of the Gospel. Three or four years later, as a result of inquiries started by this discovery, two Arabic translations of the Diatessaron were found, one in the Vatican library at Rome, and another in the Armenian monastery at Venice.

"By these opportune and remarkable discoveries a whole brood of nineteenth-century critics were discredited and proved to be false prophets. This discovery of the Diatessaron, instead of disproving the early date of the Gospel of John, proved it beyond all possibility of doubt. In short, it produced a revolution among the critics that was worthy of being advertised in large capitals and flaming letters upon the outside pages of daily newspapers. Tatian's Diatessaron, written before the middle of the second century, was nothing but a Harmony of the Gospels. The Gospels, there-

fore, must have been received and generally disseminated many years before that date. Indeed, they must have had exclusive circulation very close to the time of the death of the Apostle John. There could no longer be any reasonable doubt that the four Gospels were contemporary documents, the product of the generation of men that witnessed the life of our Lord upon earth; and this at last even Harnack admits, saying that 'the chronological succession in which the tradition has arranged the original documents of Christianity is in all essential points, from the Epistles of St. Paul to the writings of Irenaeus, correct, and compels the historian to keep clear of all hypotheses concerning the course of events which conflict with this succession.' And now within a few months Harnack has given his adhesion to the theory that Luke was the author of the Third Gospel as well as of the Acts of the Apostles.

"Close examination of the documents themselves amply confirms their early date, and shows that their writers were contemporaneous with the facts narrated. The destruction of Jerusalem in the year 70 A. D. was a turning point in the world's history. The changes that took place in Palestine in the whole social, political, and religious conditions were sweeping. The Temple and its service disappeared. The Jews were scattered to the four corners of the earth. The Roman power came into absolute sway. But the first three Gospels betray no knowledge of these changes. Their language, their references to geography, to social, political, and religious conditions are wholly such as would be used by writers in the second quarter of the first century. The only exception to this statement is found in the brief prophecy of the destruction of Jerusalem. And that is so indefinite that it is really no exception to the rule. To those familiar with literary analysis, this is as clear proof as we can possibly have that the records were made and stereotyped before the immense changes that took place in connection with the destruction of Jerusalem. It would be impossible for a person at the present time to write a history of events before the Civil War without using language and geographical and political references which would betray

his knowledge of the changes produced by that event. In a similar manner may we reason with even stronger force that the Gospels are contemporary documents. They furnish us the story as it was told by the Apostles in their lifetime, and accepted by the early Christians as the sole basis of their religious hopes and activities."

* * * * *

"No one familiar with the facts can fail to be impressed with the inferior character of the literature of the post-apostolic age. Clement of Alexandria, Tertullian, Irenaeus, Origen, are great names. They would compare favorably, both in learning and mental capacity, with the critics of the present day. But they show, in their writings, the infirmities of the class as a whole. Irenaeus, for example, could soberly argue that it was necessary to have four Gospels, because there were four winds and four corners of the earth. The writings of all of them abound in fantastic and absurd arguments. Had the Gospels been written by such speculative critics, instead of by plain men who narrated simply what their ears had heard, and their eyes had seen, and their hands had handled of the Word of Life, the truth would have been diluted beyond recognition, and perverted beyond all hope of recovery.

"No amount of criticism can disturb our well-grounded confidence in the New Testament."

THE GREAT CRISIS IN THE LIFE OF CHRIST

CHAPTER I.

THE PERSON OF CHRIST.

"Calm on the listening ear of night,
Come Heaven's melodious strains!
Where wild Judea stretches far
Her silver mantled plains.

"Celestials choirs, from courts above,
Shed sacred glories there!
While angels with their sounding lyres,
Make music on the air!

"The answering hills of Palestine
Send back their glad reply,
And greet from all their holy heights
The dayspring from on high.

"Glory to God! the sounding skies
Do with their anthems ring!
'Peace on the earth! Good will to men!'
From Heaven's eternal King.

"Light on thy hills, Jerusalem,
The Savior now is born!
And bright o'er Bethlehem's joyous plains
Breaks the first advent morn!"

Ever since the heavenly hosts sang round the Babe in Bethlehem, myriads sing His praises—myriads which multiply as the years are rolling on!

No wonder. For He stands forth a unique figure among the sons of men. In the Bible He was prefigured in prophecy and type; and His name is coupled with everything that is true, beautiful or good.

Was the first man in Eden godlike and grand? Jesus is the Son of Man. Was the woman the paragon of beauty, the essence of sweetness and love? Jesus is the seed of the woman. Was Adam in his primitive state called the Son of God? Jesus is called the Second Adam. And He is the second man to be called the Son of God. No fallen man out of Christ was ever called a Son of God. Did God call the nation of Israel by that name, saying,

“Out of Egypt have I called my son?”

Even that refers to Christ. Matt. 2:15. Did God make promise to Abraham, saying,

“In thy seed shall all the nations of the earth be blessed?”

Though his descendants were as numerous as the stars in heaven, and as multitudinous as the sands on the seashore, He did not speak of seeds, as of many:

“But as of *one*! And to thy seed, which is Christ.” Gal. 3:16.

Jesus is called our Prophet, Priest and King, and the Prince of the Kings of the earth. He is called the Angel of the Covenant. He is even called God!

He has been compared to whatever is great or noble, grand or good—to whatever is beautiful or bright. So that wherever we look, whether upward or downward, all around us we see reminders of Him.

When I open my eyes in the morning, the first thing I behold is light; and I remember that Jesus is the Light of the World! I take water to bathe and drink; and I remember Jesus is the Water of Life! I see the sun mounting the eastern horizon; I remember that Jesus is the Sun of Righteousness, shining with healing in His beams! I take bread; I remember that Jesus is the True Bread that came down from heaven! I go on a journey. As soon as I start on the way, I remember that Jesus is called the Way, the Truth and the Life! I see men laying a foundation for a building; I remember the Scripture, "Other foundation can no man lay, than that which is laid, which is Christ Jesus!" I see masons laying a cornerstone; I think of the foundation of apostles and prophets—Jesus Christ Himself being the Chief Cornerstone!! I see a teacher going to his school! I remember that Jesus is the Great Teacher!! I meet a doctor; my mind recalls,

"The Great Physician now is near, the sympathizing Jesus!"

I see vineyards by the wayside; I think of the words of Jesus, "I am the True Vine!" I see a captain drilling his company; I remember Jesus is called the Captain of our Salvation! I see a shepherd leading forth his flock; I remember Jesus is the Good Shep-

herd! I see the little lambs, with "fleece as white as snow," skipping and gamboling on the green; I remember Jesus is the spotless Lamb of God, that takes away the sin of the world! And I entertain the hope that I may sing praises to God and the Lamb forever more! But the day is past and gone, the evening shades prevail, but in the fading sunset I can see flowers and roses bloom; and I think of Jesus as the Rose of Sharon and the Lily of the Valley! Now darkness covers the earth—can I still see something to remind me of the Holy One? Yes; I look upward and see a myriad of twinkling stars; I think of the Star that guided the wise men to Bethlehem, and of Jesus, the Bright and Morning Star!

When we read what is said of Jesus in the New Testament we have before us a unique character in the world's history, one unlike all successors and predecessors. He stands alone. To use the language of Dr. Thomas Scott:

"The four Evangelists have done, without appearing to have intended it, what was never performed by any author before or since. They have drawn a perfect human character without a single flaw! They have given the history of *One*, whose spirit, words and actions, were in every part what they ought to have been; who always did the very thing that was proper, and in the best manner imaginable; who never once deviated from the most consummate wisdom, purity, benevolence, compassion, meekness, humility, fortitude, patience, piety, zeal and every other excellence; and who in no instance let one virtue or holy disposition entrench on another; but exercised them all in entire harmony and exact proportion! The more the Evangelists are examined, the clearer this will appear. . . . Without labor or af-

fection they have effected what hath baffled all others, who have set themselves purposely to accomplish it.”*

And yet, as Ernest Renan truly says:

“He was not an imaginary, but a real person.”

No writer of fiction could have originated the thoughts and plans attributed to Jesus. He never changed His plans. And one peculiarity was the vastness of His views. He claimed to be divine, and to have come from heaven, and in all His teaching He manifests a consciousness of a relation to the whole human family, and to God and the universe. His was the first conception of a world embracing religion, alike adapted to Jews and Gentiles. It had never been hinted at, except by the prophets who foretold Him. He never for a moment faltered or doubted success. Though poor and humble, His mind was thoroughly imbued with the sublime idea of subverting all religions and establishing *one* far-reaching and never-ending kingdom of righteousness and peace!! And to the accomplishment of this, He always looked forward with calm confidence.

“He walks our earth a man, the Lord!
We feel His genial might!
His wisdom grand, his love serene,
All justice, mercy, right!

“His noble mien, and stately form—
His sweet benignant face,
And heavenly brow, a world inform
Of holiness and grace!”

* See Hand-Book of Christian Evidence, page 176.

Then, who and what is Jesus? The conceptions of Him are as varied as the colors in the rainbow!

The Mohammedans say He is a great prophet. Some of the Jews say He was a great rabbi. The Spiritualists say He was a great medium. The so-called Christian Scientists claim Him as the founder of their cult. Among adherents conceptions vary from that of the Rationalists, who consider Him as the one perfect man, to that of the Swedenborgians, who regard Him as the one only God.

This difference should not be wondered at, for He was a puzzle to the prophets who predicted the sufferings of Christ and the glory to follow these. And He has ever been a mystery to the angels, who desire to look into these things. I. Peter 1:11, 12.

And when He was here on earth some thought Him to be John the Baptist, risen from the dead. Some thought Him Elijah. Others said He was Jeremiah. But His disciples, to whom He said, "I came forth from the Father, and am come into the world; again, I leave the world and go unto my Father," believed Him to be the Messiah, the Son of the living God. Matt. 14:2; 16:14; Jno. 16:28. And this is the central truth of the Christian religion.

The Ebionites split the proposition. They said He was the Messiah, but not the Son of God. But others during the early centuries accepted His sonship, but disputed about His nature. Many claimed that He possessed two natures. Then it was said if He possess two natures, He must have two wills. So the speculation proceeded, and it has not yet ceased.

Even now some theologians will undertake to say what act or word of Jesus proceeded from His human nature, and what from the divine. One brilliant writer said when Jesus died His divine spirit went to heaven, His human spirit went to hades, and His body to the tomb. Then, on the third day, the divine spirit returned from heaven, went into hades and brought out the human spirit and the two went together to the tomb and raised the body.

These erroneous and conflicting views arise from failure to contemplate Him in His different states and conditions. Though we may never fully comprehend this sublime and august personage, we may apprehend Him, if we view Him in his three-fold aspects.

“What saith the Scripture? How readest thou.”

It is necessary to inquire:

1. What was He before His incarnation?
2. What was He during His humiliation?
3. What is He since His glorification?

I. *Before His incarnation He was God.* “The Word was God.” John 1:1.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.”—Jno. 1:1-3.

The word here translated Word is *Logos*. In His pre-existent state He was not called the Son of God. That title was bestowed on Him after He was born into the world, as the angel said to Mary:

“That holy thing which shall be born of thee, shall be called the Son of God.” Luke 1:35.

In Hebrews He is called the brightness of the Father's glory, and the express image of His person. And there we read:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1, 2.

In these passages He is distinctly called God, and the work of creation is ascribed to Him. He was not the one only God, nor was He alone in the work of creation. In the Godhood, as revealed to us, there are three sublime and awful names, representing one nature and three personalities, each having His distinct functions, all working together in perfect unison without the shadow of a discord. The Father originates all, the Word executes all and the Spirit consummates all. All were present in the creation. "In the beginning God (*Eloheim*, plural) created the heaven and the earth." The Father was present for He planned it all. The Word was present, for "all things were made by Him." The Spirit was present, for "the Spirit of God moved upon the face of the waters." The proofs of the eternity and deity of our Lord are distinct and manifold. Jesus says, "Before Abraham was, I AM!" Jno. 8:58. And just before His cruel torture and crucifixion, He said to His apostles: "The Father Himself loveth you; because you have loved Me, and have believed that I came out from God." Jno. 16:27. Then He prayed: "And now, O Father, glorify Thou Me with Thine

own Self with the glory which I had with Thee before the world was." Jno. 17:5.

II. *During His humiliation He was man.* "The Word was made flesh." Jno. 1:14.

He left the glory and divinity which He had with the Father before all worlds, and not only came to man, but became man.

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14.

A distinguished preacher, in a book of sermons, said "the Word which was with God, and was God, entered into the Babe of Bethlehem." But I say, No. The Word *became* the Babe of Bethlehem. The Babe that lay smiling in the manger, and grew to man's estate, and was crucified and rose again, is the very same being that as the *Logos* lived from all eternity. Here I quote from the American revised version:

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death; yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father."—Phil. 2:5-11.

Notice the language, "He emptied Himself." He emptied Himself of the glory and divinity which He

had jointly with the Father, and became man—He became a human being, that He might come near to us, and become one of us, that He might sympathize with us and help us, and lift us up out of our low estate, and reconcile us to the Father. For while Jesus was man, truly and essentially human, “God was in Christ, reconciling the world unto Himself.” II. Cor. 5:19.

That the *Logos*, or Word, in becoming man, took upon Himself human limitations, is shown from the fact that He became weary and hungry (Jno. 4:6; Matt. 21:18); that He increased in wisdom and knowledge (Luke 2:52; Mark 8:32), and in that He mingled His tears with those of Mary and Martha at the grave of Lazarus and wept over Jerusalem (Jno. 11:35; Luke 19:41).

“‘Jesus wept!’ Those tears are over
But His heart is still the same—
Kinsman, Friend and elder Brother,
Is His everlasting name!”

He was subjected to temptations, as we are, yet always without sin.

“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.”—Heb. 2:17, 18.

It was necessary for Christ to be tempted, for He took man’s place and undertook to “magnify the law and make it honorable,” by keeping it. Could He do it? Everything depended on the issue. God had said, “Behold I lay in Zion for a foundation, a stone,

a tried stone, a precious cornerstone, a sure foundation." Isaiah 28:16. When this stone was laid a magnificent structure could be erected, and not before. I. Peter 2:6-8. Therefore, the devil tried every stone he saw the Lord polishing, and God was willing to have it so. Accordingly we read:

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterward a hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

"And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

"Again, the devil taketh him into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the devil leaveth him, and, behold, angels came and ministered unto him."—Matt. 4:1-11; Luke 4:1-13.

As it was necessary for Jesus to be tempted, He was by the Holy Spirit, which at His baptism He received without measure, led into the wilderness for that ex-

press purpose. He spent forty days waiting, during which time He ate nothing; Satan held back, and let Him get very hungry. The old serpent remembered his success in Eden along the line of the appetite. There, he concluded to make the attack on Jesus. But he appears in the guise of an angel of light. He picks up a stone, resembling a loaf, or points to one, and says, "If thou be the Son of God, command that these stones be made bread." What harm would there have been in that? Why, those possessing miraculous power were not to use it for their own personal comfort or convenience, for which reason Paul would not use a miracle to heal Trophimus, but left him sick at Miletum. II. Tim. 4:20. Nor would he use it to remove the thorn in his flesh, whatever that was. If Jesus, when hungry, had made bread of stones, He would have violated the first condition on which miraculous power was granted. So He yields not, but replies, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The devil thought he saw a gap down where he could walk in. As Jesus was so fond of devouring the word of God, he would bait his hook with it, so he took Him and placed Him on an elevated part of the temple, and drew the Bible on Him. He said it was written that God would give his angels charge concerning Him, and in their hands they would bear Him up, so that He could not even bruise His foot on a stone. And now the tempter informs Jesus that he has come to take charge of Him in accordance with

that promise of God. "Just cast yourself down into my hands, I will bear you up; you will not be hurt." The cunning old deceiver thought Jesus would either have to put Himself in his hands or go back on the word of God; and he didn't care much which He did. He thought he would catch Him on one hook or the other. But Jesus did neither. He knew that to throw Himself down would be to put God to the test. So He quietly replied: "Again it is written, Thou shalt not tempt the Lord thy God." The tempter had failed again, but he had another bait in reserve that he thought could not be resisted.

These two conflicts were only skirmishes preliminary to the main battle. Satan now saw that the time had come to make the great effort. He could not conceal his cloven foot any longer. He had made two efforts to get Christ to do wrong. He knew very well that Jesus could pierce his angelic guise, and recognize his real character. He resolved to disclose his personality, put on a bold front, claim the dominion of the whole world, and propose a partnership. He took Jesus to the loftiest peak of the highest mountain. Before the mind's eye passed in review all the kingdoms of the world, and the glory of them. One subtle wave of Satan's magic wand, and there rose in panoramic view before the mind of Jesus, as in apocalyptic vision, kings, queens and emperors sitting on thrones of mingled gold and ivory, clothed with gorgeous robes of purple, wearing dazzling crowns bedecked with sparkling diamonds and all manner of precious stones, with vast cohorts of soldiers under

their command, with myriads of servants, civil, military and domestic, in attendance upon them. Jesus saw Rome's proud imperial emperor wielding with haughty pride his sceptre over many of these kingdoms, and the glory and wealth of the nations flowing into Rome, while the people of His own beloved nation were in bondage, the throne of David was vacant, and the neck of Israel was under the heel of the cruel Roman despot. Here was fuel to feed the flame of patriotism. Here was something to suggest to Jesus: Now, if I could only sway a sceptre over Rome's vast empire and over all these kingdoms, I could dethrone Caesar, hurl despots from their thrones, break every yoke, and let the oppressed go free. I could make Israel the first nation of the earth and Jerusalem the capital of the world! Satan professes to have all these kingdoms at his disposal. He "puts forward his best (cloven) foot." He straightens himself up, wraps around him the robes of his angelic mask, and folds his arms. Then, with serious look and gravity supreme, and with all the dignity and pomposity he could command, he in substance says: "My dear sir, I have the disposal of all these scepters, thrones and crowns. They have been delivered into my hands, and to whomsoever I will, I give them. Those kings rule and those nations prosper because they serve me. Israel has been degraded; your people have been subjugated and enslaved because they oppose me. You have come to establish a kingdom; I can assist you. All you have to do is to worship me, and to teach your people demon worship, like the prosperous

nations enjoy, and I will put the sway of universal empire in your hands, and make you dictator to the world! You can debase Rome and exalt Israel, and make Jerusalem the glory of your nation's excellency, and Mount Zion, the joy of the whole earth! Will you bend the knee? I pause for reply." Jesus did not hesitate one moment to consider. 'Tis well. The first words with which He broke the silence were imperative words, ordering the tempter from His presence, and as it were, hurling the Bible at him as he vanished. "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." By the time He was done speaking Satan was gone, Jesus was left alone, and behold, angels came and ministered unto Him. For this time Satan was vanquished, but he only "departed from him for a season." Luke 4:13.*

He approached the Redeemer through every possible avenue of temptation. "Jesus was in all points tempted like as we are, yet without sin." Heb. 4:15. By thus successfully resisting temptation at every point He proved Himself to be the spotless Lamb of God, and could offer Himself as a sacrifice for the sins of the world. And He "offered Himself without spot to God." Heb. 9:14.

He having no sin, for He "did no sin, neither was guile found in his mouth," death had no claims upon Him, and He could keep His unforfeited life, or He

* See "The Devil; His Origin and Overthrow." Price 25 cents. The Acme Pub. Co., Morgantown, W. Va.

could sacrifice it for the sins of mankind. I. Pet. 2:22; Jno. 10:17, 18. But, blessed be His holy name, He voluntarily gave His life that we might live, "becoming obedient unto death, even the death of the cross," to open a "fountain in the house of David for sin and iniquity," in which guilty men may wash and be cleansed through the precious blood of Christ, as of "a Lamb without blemish and without spot: . . . Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed." I. Pet. 1:19; 2:24.

III. *Since his glorification he is the God-man.*

"And his name is called, The Word of God." Rev. 19:13.

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality dwelling in the light which no man can approach unto!" I. Tim. 6:15, 16.

He was raised from the dead, glorious, immortal and divine; "and declared to be the SON OF GOD with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4.

"Who is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Col. 1:15-19.

He is the same Jesus, in His perfect and immaculate humanity, filled with the glory and deity of which He

emptied Himself when He became a man. "For in him dwelleth all the fulness of the *Godhood bodily." Colossians 2:9.

After His resurrection, He said to His apostles: "All power is given unto me in heaven and in earth." Matt. 28:18. And at His ascension, as the disciples stood steadily looking toward heaven, two messengers in white apparel appeared, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. And on the day of Pentecost, the Apostle Peter declared, "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36. And the same apostle says He has "gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him." I. Pet. 3:22. And the same apostle also says, "he is Lord of all." Acts 10:36.

The Father "hath highly exalted him, and given him the name which is above every name." Phil. 2:9. Hence, He is called God. Acts 20:28; Heb. 1:4.

"Unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: and they all shall wax

* Godhood—as when we speak of his priesthood. "God-head" of the common version does not mean anything, and was probably, in the first place, a typographical error.

old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."—Heb. 1:8-12.

In this lofty and sublime language does the Father address the Son, the "brightness of his glory and the express image of his person." But let us never lose sight of the centrality of His two-fold nature. "For there is one God and one mediator between God and men, the man Christ Jesus." I. Tim. 2:5.

He is the Mediator of the New Covenant (Heb. 8:6), and as such He is our High Priest.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them. For such a High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 4:14, 15; 7:25, 26.

"By his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

Peter says we were not redeemed with corruptible things, as silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot." I. Pet. 1:19.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:14.

Then let us ever love Him and trust Him and obey Him heeding the exhortation of the apostle:

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

"If so be ye have tasted that the Lord *is* gracious.

"To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God *and* precious.

"Ye, also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded.

"Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

"And a stone of stumbling and a rock of offence, *even* to *them* which stumble at the word, being disobedient: whereunto also they were appointed.

"But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I. Pet. 2:2-9.

"UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD AND HIS FATHER; TO HIM BE GLORY AND DOMINION FOREVER AND FOREVER. AMEN."

CHAPTER II.

FROM EPHRAIM TO BETHANY.

I propose to trace the footprints of Jesus, step by step, and from day to day, from his coming to Bethany, six days before the passover, to his resurrection, showing in detail, item by item, and in consecutive order, just what happened, and how one event grew out of another; and following Him at longer strides even to the "day He was taken up." To do this, two things are necessary at the outset:

1. To find a starting point.
2. To ascertain where He spent His last Sabbath.

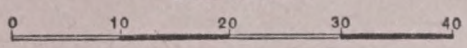
After the resurrection of Lazarus, when they plotted to kill Him, we are informed that He went into "a country near to the wilderness, into a city called Ephraim; and there continued with his disciples." Jno. 11:54. How long did he continue there? Clearly, till He journeyed to Jerusalem to offer Himself as a sacrifice for the sins of the world. Here is our starting point.

When He left Ephraim, He did not go directly to Jerusalem. For we read:

"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee." Luke 17:11.

PALESTINE,
IN THE TIME OF CHRIST.

ENGLISH MILES



Notice, it does not say through Galilee and Samaria, but "through the midst of Samaria and Galilee." Now, Samaria lies between Galilee and Jerusalem; and to pass through them both *en route* to Jerusalem, He must pass through Samaria first. And it says distinctly, "*he passed through the midst of Samaria and Galilee.*" This would lead Him by Sychar, Nazareth and Cana to Capernaum. Thence, He could cross the Sea of Galilee to Perea, come down the valley beyond Jordan, and cross that stream to Jericho. That He did travel a long route, is shown from the statement made in Jericho that He was then "nigh to Jerusalem." Luke 19:11. Not nigh in the absolute sense—as it was fifteen miles—but nigh in comparison to the distance He had traveled.

We would naturally expect Him to take this course to revisit the scenes of his childhood and most extensive labors, and journey with His Galileean friends *en route* to the passover. Also, to visit His mother and spend as much time as possible with her before He suffered. She joined His company somewhere by the way and was present at the crucifixion, where He tenderly commended her to His beloved disciple John. Jno. 19:25-27.

We have in the 17th chapter of Luke, an incident recorded that gives some idea of the time occupied in this last journey of the Savior. After leaving the city of Ephraim, while passing through the midst of Samaria and Galilee, ten lepers stood afar off and begged for mercy. He told them to go and show themselves to the priests. And we learn from other

passages that they had to offer the gift that Moses commanded when they presented themselves to the priests in Jerusalem. Matt. 8:4; Luke 5:14; Lev. 14:1-20. "Go and show thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them." This offering was in order to a ceremonial cleansing, for the cure was effected before they presented themselves with their offerings. It is said of these ten as they went they were healed. Now see Leviticus 14:

"And the Lord spake unto Moses, saying: This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp: and the priest shall look, and, behold, if the plague of the leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedarwood, and scarlet and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall come to pass on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

"And on the eighth day he shall take two he lambs without blemish, and three tenth deals of fine flour, for a meat offering, mingled with oil, and one log of oil. And the

priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation: and the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord: and he shall slay the lamb in the place where he shall slay the sin offering and the burnt offering in the holy place; for as the sin offering is the priest's, so is the trespass offering: it is most holy: and the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his right hand, and shall sprinkle of the oil with his finger seven times before the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: and the remnant of the oil that is in the priest's hand, shall he pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.

"And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: and the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean."

All this took time. And these ten lepers had to go through all this ceremony, only substituting birds for beasts, if they were too poor to furnish the latter, before they were legally clean so that they could go into company. One of these lepers when he had gone through this process, and saw that he was healed, returned to Jesus to thank Him for His mercy and give

glory to God for the miraculous cure. And he was a Samaritan. Jesus inquires, Where are the nine? But we hear no more of them—only this one. Evidently this was after they had been to the priests, or He would have known they were on their way there.

Now, how long had he been gone before he returned in health and met Jesus and His disciples on their way to Jerusalem? At least ten days. For it was on the eighth day after he presented himself that the ceremony of cleansing was completed; and it required at least one day to go and one to return.

But the miracle occurred in Samaria or Galilee. Why record it away over in the 17th chapter of Luke, after Jesus had reached Perea? Because here is where the grateful *Samaritan returned to Jesus and gave him thanks. So Luke withholds the event till he is ready to record the sequel thereof. Jesus was now in Perea beyond Jordan in the jurisdiction of Herod Antipas. So we have gotten our starting point and are well on our way toward Jerusalem. The next series of events will bring us to His last Sabbath.

Luke tells us that Jesus was now going “through the cities and villages, teaching and journeying toward Jerusalem.” Luke 13:22. In coming down the valley beyond Jordan, he passed through Succoth, Bethabara, Debir and other places. He is now not very far from

* It will not do to say that he, being a “stranger” did not need to present himself to the priests, for they had one law for the Israelites and the stranger among them.—Ex. 12:49; Lev. 24:22; Num. 15:16.

the scene of imprisonment and murder of John the Baptist by Herod. We read:

“And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.” Luke 13:10-13.

This healing on the Sabbath provoked a discussion. Then we read of a circumstance which occurred on the same day:

“The same day there came certain of the Pharisees, saying unto him, get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.” 13:31-32.

A better rendering of the last clause is, “I shall have finished.” See *Emphatic Diaglott*, which also has “go on” instead of “walk” in the next verse:

“Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily, I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. And it came to pass, that as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.” Luke 13:31; 14:1.

And there He healed a man of the dropsy. This last mentioned is the same Sabbath, or He would say "another Sabbath," as he does in chapter 6:1-6.

Here, then, we have three prominent facts:

First. Jesus healed a woman of infirmities in the synagogue on the *Sabbath day*.

Second. On the *same Sabbath day*, Pharisees spoke to Him about Herod.

Third. On the *same Sabbath* He dined with one of the chief Pharisees, and healed a man of the dropsy.

On the same day—the Sabbath day—He received the warning, "Depart, or Herod will kill thee." He says in His reply, "I do cures today and tomorrow, and the third day I shall have finished." And He does so: He heals the woman of infirmity *today*, and also the man with dropsy; *tomorrow*, He heals two blind men at Jericho; and the *third day*, the blind and the lame came to him in the temple, and he healed them." Matt. 21:14. And He never healed any one after this, except Malchus, whose ear Peter cut off; and of course Luke, having written this, explains that by saying, "Permit me so far, said Jesus, and he touched the ear and healed it." Luke 22:51.—Modern Speech New Testament. A very good rendering of the Greek. The idea is that Jesus is addressing His Father, and asking permission to perform just one more cure. So this takes Jesus to Jerusalem the third day, and shows this to have been His last Sabbath.

Again, He says, "I must go on today and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." So this takes Him to Jeru-

saalem by the third day, and shows that this is the last Sabbath that Jesus spends alive on earth. And accords well with the fact that "Jesus, six days before the Passover, came to Bethany." John 12:1.

Note, it does not say arrived at Bethany or entered Bethany; but "came to Bethany." It takes in the whole day of His coming six days before the Passover. Where did He come from? From Perea beyond Jordan, where He spent His last Sabbath and dined with a leading Pharisee, in whose house He relates several parables.

The day after His last Sabbath Jesus takes His disciples apart and starts on the last day's travel of His journey, telling them:

"Behold, we go up to Jerusalem, and all things that are written by the prophet concerning the son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again." Luke 18:31-33.

He soon finds Himself approaching Jericho, accompanied by a vast concourse of people going up to Jerusalem to the feast. A blind beggar sitting by the way-side begs for mercy, and receives his sight. Jesus enters Jericho and dines with Zaccheus, a tax collector. He puts forth a parable, and then goes before, ascending up to Jerusalem. On leaving Jericho He heals another blind beggar, the son of Timeus, called Bartimeus. Matthew blends the two cases in his account of it. That is one of Matthew's characteristics, which must be minded to understand the awful theme we are approaching. He blends the two cases in which Jesus

rides into Jerusalem, Matt. 21:1-9; the cursing and withering of the fig tree, Matt. 21:19-21; the two thieves on the cross, Matt. 28:44, and some of the events connected with the resurrection, Matt. 27:52, 53; 28:1-5. Luke records the first case and Mark the second.

On entering Jericho, others were in front, leading the crowd; but now Jesus Himself takes the lead, and goes on before ascending up to Jerusalem. While Jesus thus goes up, followed by a great caravan of people, vast multitudes are pouring into Jerusalem from other directions—great crowds coming in from all directions—and the topic of conversation is Jesus of Nazareth, whose fame has spread throughout the whole land. They come thus early to purify themselves before the Passover. And on their arrival, the first thing is to inquire for the Prophet of Nazareth. They go to the temple looking for Him, and inquiring among themselves, "What think ye, that he will not come to the feast?" Jno. 11:55, 56.

Yes, He will come to the feast. He is just now beyond the Mount of Olives, coming up the steeps, and those on the mount can see Him, followed by a very great multitude of Galileans.

On approaching Bethpage (near Bethany) He sends two of His disciples in advance, saying:

"Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him."

They go and find the colt tied by a door where two roads meet. While loosing him, the owners inquire, "Why loose ye the colt?" They answer, "The Lord hath need of him." And receiving permission from the owners, they bring the colt, and after placing their outer garments on the animal, they place Jesus thereon. And as He rides over the brow of Olivet, the Galileans spread their clothes in the way, for Him to ride over; and some cut branches from the trees and strew them in the way, or wave them in the air. And as He rides over the Mount of Olives and begins the descent, the whole multitude of the disciples break forth into rejoicing, praising God with a loud voice for all the mighty works which they have seen, saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest!" Whereupon, some of the Pharisees ask Jesus to rebuke His disciples. But He replies, "I tell you that, if these should hold their peace, the stones would immediately cry out." Thus encouraged, they continue, those in front singing:

"HOSANNA! *Blessed is he that cometh in the name of the Lord!*"

And those in the rear responding:

"*Blessed be the kingdom of our father David, that cometh in the name of the Lord!* HOSANNA IN THE HIGHEST!"

But Jesus is not elated with this applause. He is thinking of the sorrows and sufferings of humanity. There is a place on this descending road, where a grand view of the whole city suddenly bursts upon the vision. On arriving there, the whole past history

of Jerusalem rushes in upon His mind; at one quick glance the Lord beholds, and all that was at once appears! His prophetic mind goes forward to the awful misery and affliction of men, women and children in the coming destruction of the city; and He weeps aloud, exclaiming:

“If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave within thee one stone upon another; because thou knewest not the time of thy visitation.”

Arriving in the city, He finds another sight calculated to bring tears to His eyes. He goes to the temple, and finds sheep and cattle in the very courts of the sacred place, and those that are selling them, and the changers of money, sitting. But He leaves them alone for the present, and having looked around on all things, and now the even-tide having come, He goes out to Bethany with the twelve. The foregoing quotations are from Luke and Mark. Thus He comes to Bethany on Sunday, the first day of the week, six days before the Passover. The Jews count the first and the last of the six days, which will bring the Passover on Friday, the fifteenth of Nisan, Thursday, the fourteenth, being the preparation on which the lamb is slain in the evening, at the going down of the sun. The fifteenth begins at sunset, after which the Passover is eaten.

CHAPTER III.

THE FIRST NIGHT AT BETHANY.

When Jesus arrived at Bethany, foot-sore and weary, as when He sat on Jacob's well, He found a warm welcome and a home in the family of Lazarus, whom He had raised from the dead. While the loving hands of Martha and Mary were preparing supper for Himself and His disciples, doubtless Lazarus washed the feet of his guest, for that was the custom of the country.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" Isaiah 52:7.

But supper is now ready, and Jesus reclines at table, Lazarus sits at meat with Him and Martha serves. But Mary's loving heart is filled with thoughts of gratitude. The last time those feet entered this home they carried the loving Jesus to raise her brother Lazarus, who is now sitting at the table, alive and well. She is filled with grateful emotion. She takes a pound of ointment of spikenard, very costly, and anoints the feet of Jesus, and wipes them with the hair of her head, and the house is filled with the odor of the ointment. The perfume is delightful to all except

Judas Iscariot, *Simon's companion. This disciple, who became the betrayer of Jesus, says:

"Why was not this ointment sold for three hundred shillings [*denarii* = nearly seventeen cents], and given to the poor? Now this he said, not because he cared for the poor, but because he was a thief, and having the bag, took away what was put therein."

He took it away when he turned traitor and left them. Jesus does not agree to his proposition to sell it for the benefit of the poor, but tells Mary to keep it for future use, in harmony with the use to which she has just applied a portion of it. He says:

"Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always." Jno. 12: 5-8. Revised Version.

Now supper is over, and some of the Jews, having learned that Jesus is at Bethany, come out to see Him; and to see Lazarus also, whom He raised from the dead. But the chief priests are in the city consulting about putting Lazarus to death; because on his account many of the Jews believe in Jesus.

The rulers (who at this time were mostly of the sect of the Sadducees) and Pharisees have been for some time plotting to kill Jesus, and at one time sent officers

* The common version has "Simon's son," but that is a supplied word. There is no word in the Greek, and a word must be supplied according to the rules in our preface. The apostles were paired off: as Peter and Andrew, James and John, etc. Judas was paired with Simon, the Canaanite. Mat. 10:4. The reason he is thus designated, is because there is another Judas, companion of James, the son of Alphaeus.

to apprehend Him; but the officers were so overawed by His majesty they returned without Him, and when the Pharisees inquired, "Why have ye not brought him?" they replied, "Never man spake like this man!" John 7:45, 46. And after the resurrection of Lazarus, they held a council and said, "What do we? for this man doeth many miracles. If we let him alone, all men will believe on him: and the Romans will come and take away both our place and our nation." And the high priest Caiaphas reasoned that it were "expedient that one man should die for the people, and that the whole nation perish not." Then from that day forth they took counsel together for to put him to death." John 11:47-53.

But all the while they were opposed by one brave, honest man, named Nicodemus, being one of them—that is, one of the Pharisees and one of the rulers, as well. John 7:50, 51. This Nicodemus said: "Doth our law judge any man, before it hear him, and know what he doeth?" John says parenthetically, "he that came to Jesus by night," alluding to a circumstance that had not then taken place, but occurred before the apostle wrote; just as he speaks parenthetically of the future gift of the Holy Spirit, in the same chapter, 39th verse.

This statement of Nicodemus suggests, and future events confirm, the idea that he is desirous of an interview with Jesus. He has not had an interview as yet. The record in the second and third chapters of John has clearly become misplaced in some way. The 22nd verse of the third chapter belongs immediately after

the 12th verse of the second chapter, and originally followed it. The 22nd verse says, "after these things came Jesus and His disciples into the land of Judea;" but He was already in Judea, at Jerusalem, when the conversation with Nicodemus was held. It was at the time of a passover. Now the first mention of the passover by John is found in the 4th verse of the sixth chapter; for he explains it: "And the passover, a feast of the Jews, was nigh." Now, if he had mentioned the passover in the second chapter, he would not have explained it here. On the other hand, if that were his first mention of the passover, he would have explained it there. Therefore, all this record between John 2:12 and 3:22 belongs somewhere beyond the sixth chapter. Accordingly, Tatian (173 A. D.) in his *Diatessaron*, omits it from this place, and carries it beyond the sixth chapter, if indeed, it had been misplaced before Tatian compiled the *Diatessaron*.

Now, Nicodemus, being a fair and just man, and desiring an interview with the Great Teacher, an excellent opportunity is afforded at the quiet home of Lazarus, and while other Jews embrace the opportunity, it is not reasonable to suppose that this honorable Pharisee would neglect it. He does not neglect it. I have abundant proof that he came to Jesus this very night. In addition to what has been said above, I adduce three proofs that this is the night of that celebrated interview:

First. He came after contemplating the many miracles that Jesus performed. John 2:23; 1:2. But

Jesus had not wrought any miracle in Jerusalem at the time alluded to in John 3, His first miracle in that city being the healing of the impotent man, as recorded in the fifth chapter. That is the only miracle He had performed there before the feast of tabernacles mentioned in the seventh chapter, according to His own testimony: "I have done one work and ye all marvel." John 7:21. Now up to that time He had worked *only one miracle* in Jerusalem; but Nicodemus speaks of *miracles* in the plural number; and no miracle was more calculated to move him to action than the raising of Lazarus, which moved others to come to Bethany this night.

Second. The interview occurred at night. John 7:50; 3:2; 19:39.

Third. The interview took place *this very night!* John 19:39. It reads in the original:

"And there came also Nicodemus (*he that came to Jesus the first night*) bringing a mixture of myrrh and aloes, about a hundred pounds weight."

The Greek reads *νυκτος το πρωτου*; literally, "*Night the first!*"

Now the way to learn the meaning of an author is to consult his usage elsewhere. John wrote the book of Revelation, and in that we have exactly the same form of words; *ζων το πρωτον*; "*beast the first,*" or the first beast. Rev. 4:7. And similar construction in many other places: "voice the first," Rev. 4:1; "resurrection the first," Rev. 20:5, 6; "love the first," Rev. 2:4, etc. And in the Gospel according to John, the very book in which he uses the expression

under consideration, we have, "hour about the sixth," and "hour about tenth," John 19:14; John 1:39. So, when correctly translated, John expressly states that Nicodemus came to Jesus *the first night!* and he can only mean the first night after the coming to Bethany, six days before the passover, of which he speaks in the beginning of the 12th chapter. Therefore, while others are coming from Jerusalem to Bethany to see Jesus, Nicodemus comes; and on his arrival the following dialogue takes place:

Nicodemus.—"Rabbi, we know that Thou are a Teacher come from God; for no one can work these MIRACLES that *Thou* workest, unless GOD be with him."

Jesus.—"Indeed, I assure thee, if any one be not born from above, he cannot see the KINGDOM of *God*."

Nicodemus.—"How can a man be born when he is old? Can he enter a second time into his *mother's womb*, and be born?"

Jesus.—"Truly, indeed, I say to thee, if any one be not born of Water and Spirit, he cannot enter the KINGDOM of God. THAT which has been BORN of the FLESH, is Flesh; and THAT which has been BORN of the SPIRIT, is Spirit. Do not wonder, because I said to thee, ye must be born from above. The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

Nicodemus.—"How can these things be?"

Jesus.—"Art *thou* the TEACHER of ISRAEL, and knowest not these things? Most assuredly I tell thee, That what we hear, we speak, and what we have seen, we testify; and you receive not our TESTIMONY. If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?"

Here, the dialogue ends, the rest of the chapter is the language of the writer, John. Jesus never said He was in heaven and had ascended there, while he was here on earth.

I have quoted the dialogue from Wilson's "Emphatic Diaglott," on account of the emphasis, and because it is the best translation of this particular passage that I am aware of. In the second verse, however, I render it *MIRACLES* where Wilson has *SIGNS*. It is a great error that new versions are falling into, to translate that word *sign*. A miracle is the thing done, and a sign is the purpose for which it is done.

I would gladly have ignored this passage, but I could not conscientiously do so, knowing that it belongs here. And now, I would willingly proceed without giving any explanation of it, and thus save myself some labor; but conscience will not allow me. For all attempted explanations in the past, being very unsatisfactory, I am sure the reader would like to be favored with the true exposition thereof. I will, therefore, explain it correctly, as far as I go; but possibly not as fully as the reader would desire.

The first word in the chapter is a little Greek particle, which King James' translators overlooked, and failed to translate. It is sometimes rendered "but." The Revised Version and the Modern Speech New Testament both render it "now." Wilson translates it "and." That takes us back to the previous chapter, where we learn that others besides Nicodemus were lead to believe on the same evidence, and he, using the plural "*we*" seems to have been their spokesman, Fur-

thermore, the previous chapter closes with the statement that Jesus "knew what was in man!" And it is very emphatic in the original, "*He knew what was in MAN.*" The conversation between himself and Nicodemus is given to illustrate that fact. *He knew what was in Nicodemus.* He could read his very thoughts.

When Nicodemus contemplates the miracles of Jesus, he thinks He must be, and concludes He certainly is, a Teacher come from God. But, on the other hand, when he contemplates the royal claims of the Nazarene and the coming kingdom of which He speaks, and remembers that as He descended the Mount of Olives and entered Jerusalem, the disciples lauded Him with the title of King, and sang in unison the glad acclaim: "Blessed be the King that cometh in the name of the Lord!" he is puzzled. Thoughts like these arise in his mind: How can He establish a kingdom? How can Jesus break the strong arm of the Roman Empire and establish a kingdom of Israel on the ruins thereof? Where are His resources? Where are His soldiers? Where are His arms? Where are His munitions of war? It is a condition, not a theory, that confronts Nicodemus. None but Jesus can solve the problem, and that he well knows! So he comes to the Teacher, and begins to state the case:

"Rabbi, we know that Thou art a Teacher come from God, for no one can do these miracles that Thou doest, unless God be with him."

But he does not get to state the other part of the case, and fully state his difficulty; for Jesus, knowing

his thoughts, anticipates him, and answers before he is asked :

“Indeed, I assure thee, if any one be not born from above, he cannot see the Kingdom of God!”

The point is, that it is a heavenly, and not an earthly kingdom in contemplation. Not a temporal kingdom, but one that is spiritual and divine.

The word *anōthen* is properly rendered “from above.” It is the word used by the Apostle James, when he says, “Every perfect gift is *from above*, and cometh down from the Father of Lights.” 1:17. And, “the wisdom that is *from above* is first pure, then peaceable,” etc. James 3:17. But, what is more to the point, the Apostle John uses the word in that sense, in several other places: “I am *from above*,” John 8:23; “he that cometh *from above*, is above all,” John 3:31; “Jesus answered, Thou couldst have no power at all against me, except it were given thee *from above*.” John 19:11. And what is conclusive in the matter, it is Jesus speaking, and using this language in all these places, except one.

While the answer of Jesus gives Nicodemus new light, as to the nature of His kingdom, it raises another difficulty in his mind, and he inquires :

“How can a man be born, when he is old?”

Jesus instructs him that he is not speaking of a natural birth; but as the kingdom is spiritual, birth into it is also spiritual :

“Except a man (or any one) be born of water and spirit, he cannot enter into the kingdom of God.”

This statement has been a puzzle to critics and commentators. There is no difficulty as to "born of water." They generally agree that it refers to baptism. B. W. Johnson very truly says: "All candid authorities agree that born of water refers to baptism." So Alford, Dr. Wm. Wall, Dr. Albert Barnes, Dr. Bloomfield, Dr. Gale, Deems, Geikie, Wesley, Abbott, Whately, Calvin, Olshausen, Tholuck, Milligan, Neander, Tischendorf, Winer, Ellicott, Gratius, Graves and Erasmus. And Alford says: "All attempts to get rid of this . . . have sprung from doctrinal prejudices."

All church rituals refer to it as baptism, Greek and Roman, Catholic and Protestant. So, the English Prayer Book, the Prayer Book of the Protestant Episcopal Church in America, the Westminster Confession (Presbyterian), the Methodist Episcopal Discipline and the Methodist Protestant Discipline. The Baptists have no ritual; but some of their leading men, as Dr. Gale, Dr. J. R. Graves, Prof. Mullins and others, say it refers to baptism. Furthermore, in Greece, where they speak the language, and where the children are more familiar with the Greek Testament than the American children are with the English Testament, they with one accord understand it to refer to baptism. And it cannot possibly refer to anything else, for there is nothing else in connection with induction into the kingdom in which water is used, and in which persons may be said to be born of water, except baptism.

But the difficulty is in regard to the expression,

“born of Spirit.” Here unanimity gives way, and wide differences appear. To cite all the fanciful interpretations attempted on this subject, would be to overwhelm the reader with an avalanche of confusion worse confounded. Of all the attempts I have seen along this line, I will only refer to one, or at most two, of the most worthy.

A very able man, and the greatest preacher to whom I have ever listened, in a published sermon on the subject took the position that it means “begotten by the Spirit and born of water.” He argued it from the fact that the Greek word *gennao*, translated born, may either mean born or begotten, according to the subject under consideration. That is true, but his interpretation is erroneous, for while *gennao* may mean either born or begotten, it cannot mean both at once. No word, in any language, ever did, or ever can, have two different meanings at one and the same time. For illustration, take the little word pen. It may either mean a pig-sty or an instrument to write with. But when it means the one, it does not mean the other. So with our Greek word. *Gennao* occurs only once in the passage, referring both to water and to Spirit. If we translate it begotten, as to Spirit, we must also translate it begotten as to water. If we translate it *born*, as to water, we must translate it born as to Spirit also. As it confessedly means born of water, it necessarily means born of Spirit, also.

Another able man, in a learned theological work, refuted the interpretation just alluded to, and then presented one that is no better. He said that “born of

water and Spirit" meant born of water as a means appointed by the Spirit for a birth. But that is not the meaning of the Savior. Water was not appointed by the Spirit for a birth, but by Christ, the only lawgiver and executive in the kingdom. It is true, water is one of the means appointed for a birth; but we learn that truth elsewhere, not here. This able expositor has taken a truth and put it into the passage, instead of bringing a truth out, just as the writer he was confuting had done.

That was the error of the great man to whose interpretation we first alluded above. He took a truth which he had learned from other Scriptures, and put it into this passage. It is very true that persons are begotten by the Spirit before being born of water. Persons must be begotten by the Holy Spirit, through the truth, before they are proper subjects for baptism. But that truth we learn elsewhere, not here.

In order to understand the statement, "Except a man be born of water and Spirit, he cannot enter into the kingdom of God," it is necessary to remember that the kingdom of God is a dual or two-fold institution: the kingdom of grace, as it is here and now; and the kingdom of glory, as it is to be. In prophecy it was represented, first, by a stone; second, by a mountain. Daniel 2:34, 35; 44, 45. Hence, the Apostle says, God has "translated us into the kingdom of his dear Son." Col. 1:13; and yet the same Apostle said, "We must through much tribulation enter into the kingdom of God." Acts 14:22; showing that though Christians are in the kingdom of Christ, they have yet an entrance

to make into the kingdom of God—the everlasting kingdom. Hence, there were two keys given to Peter: one the knowledge how to enter into the kingdom of grace; the other, the knowledge how to enter into the kingdom of glory. Acts 2:10; II. Peter 1:5-11. There is also a dual or two-fold birth out of two elements, water and Spirit. We are born of water—baptism—into the kingdom of grace; we are born of Spirit into the kingdom of glory.

The Greek reads, literally, “born out of water;” and “born out of Spirit.” Hence, to be born out of water, it is necessary to be in the water and come out of the water; and to be born out of Spirit, it is necessary to be in the Spirit, and come out of the Spirit. The Apostle Paul speaks of Christians as “having begun in the Spirit.” Gal. 3:4. So we enter the Spirit at conversion. After baptism we are considered or contemplated as living in the Spirit, and walking in the Spirit; and at the consummation, we are born out of the Spirit into independent spiritual existence, like that of our Lord, for we shall be like Him. Paul says,

“Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Romans 8:9. “If we live in the Spirit, let us also walk in the Spirit.” Gal. 5:25.

Birth of spirit begins at conversion; but it is not completed till Jesus comes and mortality is swallowed up of life.

It is not parents that are under consideration here, but elements. Parents are not mentioned or thought of here. It is not birth of parents, nor birth of the Father, in this passage. But birth out of flesh; birth

out of water ; birth out of Spirit. Three elements, and no parents mentioned. In the New Testament the Spirit is mentioned, or alluded to, in two senses : Sometimes he is spoken of as a personality, as where he speaks or grieves. Sometimes as an influence, as where it is shed or poured out. As we say of the sun, that it is 95,000,000 miles from the earth ; again we say, that child is right in the sun. In the first instance, we speak of the literal sun ; in the second, the influence of the sun. So, in these passages under consideration, Christians are in the influence of the Spirit, and are to live and walk in it, till they arrive in glory and are ushered into the presence of God, and Christ, and the Holy Spirit Himself, and will no longer need the influence through which they have been brought to eternal felicity, at the Father's right hand, where there is fulness of joy and bliss forever more !

Birth of water is so plain and easy to be understood, even by Nicodemus, who is familiar with baptism as practised by John, and by Christ's disciples, that Jesus gives no explanation of it, whatever. Not so "born of Spirit." It is not understood by Nicodemus. So the great Teacher proceeds to explain : "That which is born of the flesh, is flesh ; that which is born of Spirit, is Spirit." I have already explained that it is element and not father or mother under consideration ; also that it is out of flesh, and out of Spirit in the Greek. I will now touch the last clause, "that which is born out of Spirit, is Spirit." I let Scripture explain Scripture, in all cases. Jesus is called the first born, hence we read : "Now the Lord is that Spirit." II. Cor. 3 :

17. We are in Him and shall be like Him; hence, we read: "He that is joined unto the Lord is one Spirit." I. Cor. 6:17.

Jesus continues, "Do not wonder because I said to thee, you must be born from above. The Spirit breathes"—the "wind blows" the Common Version has it. But there is no wind in it. The word used is *Pneuma*, translated Spirit all along here. It is found in the Greek Testament three hundred and eighty-six times; and is, in our English New Testament, in every instance translated by the word Spirit, or its equivalent life or ghost, except in this passage. And it should be so rendered here. The Greek word for wind is *anemoi*; and that is the word John would have used here if Jesus had said wind; but He said Spirit and John used the word *Pneuma*, which never means wind in the New Testament, just as *anemoi* is never translated Spirit. The word *pneo*, translated bloweth, may correctly be rendered breathes, and *phone*, sound, is used in the sacred writings a hundred times in the sense of voice or report. Therefore, though it would not affect the exposition that I give of the fifth verse to translate the word *pneuma* wind here, yet wishing the truth, the whole truth, and nothing but the truth, I accept the rendering "Spirit," and with the marginal reading of the Revised Version, the Living Oracles, and the Emphatic Diaglott, I read:

"The Spirit breathes where it will, and thou hearest its voice, but canst not tell whence it comes or where it goes, thus it is with every one who has been born of the Spirit."

Taking the old version, there is no comparison between the *wind* and the Spirit; but between the wind and the one born of the Spirit; and here the comparison is between the Spirit and the one born of the Spirit. There are three things affirmed of such persons: First, they breathe where they will; second, they come and go at will; third, persons in the flesh hear their voices but can not tell whither they come nor whence they go. Now, Christ was the first born from the dead, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Col. 1:15-18; Romans 1:4. All these points were true in His case.

First. "He breathed on them, and saith unto them, Receive ye the Holy Spirit." John 20:22.

Second. The day of His resurrection, he "appeared unto two of them in another form, as they walked and went into the country," Mark 16:12; He dined with two others at Emmaus, and was recognized in the breaking of bread and "He vanished out of their sight" Luke 24:31; the same day at even the disciples being assembled and the doors being shut for fear of the Jews, He suddenly appeared, and eight days after, under the same circumstances, He reappeared and showed them His pierced hands and feet, and disappeared, and they knew not how He came in nor how He went out. John 20:19-29.

Third. In all these cases they heard His voice but could not tell whence He came, nor whither He went. Even after His ascension, He appeared to Saul of Tarsus and spoke, and Saul, and those with him,

heard His voice, but could not tell whence He came, nor who He was, till He told Saul He was Jesus. Acts 9:3-7.

Thus it was with Jesus after He was "born of the Spirit;" and thus it will be with every one that is born of the Spirit, for John says, "we shall be like Him." I. John 3:2; and Paul says, "we look for the Savior, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:20, 21.

N. B.—I wish to give the reader a double caution: First, do not for a moment entertain the idea that Jesus appeared in a different body after his resurrection, leaving the old body behind, for it was the same body raised and glorified; second, do not think that by "born out of Spirit" Jesus meant birth from the grave, for multiplied millions of myriads will be raised from the dead that are never born of the Spirit, and many will be born of the Spirit that never die, who will at Christ's coming be changed in the twinkling of an eye, and with the risen saints will be caught up together in the clouds, to meet the Lord in the air, to be forever with Jesus. I. Cor. 15:51, 52; I. Thes. 4:15-17.

Nicodemus inquires: "How can these things be?"

Jesus inquires: "Art thou a teacher of Israel, and knowest not these things?"

As a teacher of Israel, he should have known that the promised Messiah was to be a king and have a kingdom; and that He was to be a Priest after the order of Melchisedec, who was king of righteousness and peace, and not the king of an earthly nation. Gen. 14:18; Psalm 110:4; Zech. 6:13. Also, that Enoch and Elijah had been translated and made spiritual beings, and that the young man with Elisha at Dothan

had his spiritual eyes opened, and saw in the air around him horses and chariots of fire, such as those which carried Elijah away, and realized what Elisha had said, "They that be for us, are more than they that be for them!" II.Kings 6:17.

The "we" of the 11th verse indicates that that may be one of John's parenthetical expressions. Jesus never said "*we*," but always used the singular number when speaking of Himself, and said "*I*."

The 12th verse contains the Savior's last word to Nicodemus: "If I told you of *earthly* things, and you do not believe, how will you believe if I tell you of *heavenly* things?" That is, when you thought it was an *earthly* kingdom contemplated by me, if you did not believe that I had power to establish one, how can you believe that I have power to establish a *heavenly* kingdom? For it requires vastly more power to establish a *heavenly* kingdom, than an earthly one.

The remainder of this chapter is the language of the writer John. Jesus never said He was in heaven, and had ascended there, while He was here on earth in the flesh. But John could very truly write it after the ascension.

The proof adduced above, showing that parts of the second and third chapters of John had been misplaced, applies also to the time of the cleansing of the temple, and shows there was only one cleansing, and it took place the day after Jesus came to Bethany, where He held this conversation with Nicodemus. We have no intimation by any of the Evangelists that the temple was cleansed twice. If it had been, one of the three

“Synoptists” would certainly have mentioned the first; and John would as certainly have made some allusion to the latter. I am well assured there was but one, of which all four of these Evangelists write, and I shall treat the matter accordingly.

I could have omitted this chapter, and saved a great deal of labor; but I have set out to record all the sayings of Christ, from the time He came to Bethany till He ascended from near Bethany. His sayings are precious, and we have never a word from Jesus, except what we receive through these four writers. One saying of His is so important that He delivered it through Paul after His ascension, and we received it through Luke: “IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.” Acts 20:35.

NOTE.—I will not enter into a discussion as to the year in which the crucifixion occurred. That would necessitate an inquiry as to the date of Christ’s birth and baptism, and open up a wide field of investigation. Suffice to say, the general consensus of opinion among investigators is that Jesus was crucified A. D. 30; but, as there was but one cleansing of the temple, if they are right in their calculations, he was crucified A. D. 29. It was necessarily a year in which the 15th of Nisan fell on Friday. According to Prof. Totten, a very able chronologist, it fell on Friday in the year 29.

The facts I will state in my own words, or in the words of the Evangelists, as occasion requires. Speeches will be quoted from the common version, unless otherwise specified; though I will make verbal changes when necessary, as “a *grain* of wheat,” instead of “a *corn* of wheat;” Isaiah, instead of

Esaias; Messiah instead of Christ, where the sense so requires, and "make disciples," instead of "teach," etc.

I will not confuse the reader with conflicting opinions of commentators; but will draw directly from the pure fountain of truth. For this treatise is an original study.

CHAPTER IV.

THE SECOND DAY—MONDAY.

Monday morning, Jesus rises early, and begins to make a whip of cords. This looks to the disciples as though He intends to ride into Jerusalem as He did yesterday, and they provide Him an animal for that purpose. But He is making this whip, or scourge, for a different purpose. His thoughts are on the temple, and what He saw there yesterday. He can mind the construction of the first temple by Solomon, over a thousand years ago; and how his father David was not allowed to build it, being a man of wars and blood; and how Solomon was chosen for the purpose on account of his pre-eminent wisdom; and that the most cunning workman in the known world, *Hiram Abiv, was on account of his superior skill, chosen to instruct the artificers and superintend the decoration and ornamentation of the magnificent building in contemplation; he being skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to devise any device—an architect and artisan of the very highest order; and how the stones were dressed in the quar-

* That is his name in the Hebrew Bible.

ries and the timbers in the forest, before they were brought to Jerusalem, so that the great building went up without the sound of a hammer, no axe or hammer nor any iron tool being used upon it; so that there were no chips of wood or stone, nor any rubbish to mar the beauty of the sacred precincts surrounding; and how this holy house was seven years in building. When the Queen of Sheba heard of the wisdom of Solomon, and the house that he had built, she came from afar to see it, and when her eyes beheld its beauty and magnificence, she exclaimed, in rapture, that the half had never been told her!

This temple was built of three rows of hewn stone, and ceiled inside with boards of cedar, on which were engraved figures of cherubim, palm trees and open flowers, and these overlaid with pure gold. The floor was of fir wood, overlaid with gold. In the holy place were ten seven-branched candlesticks of gold, and ten tables, which were overlaid with gold, and there was the golden altar of incense; and even the doors were hung on golden hinges, and all the vessels were of gold. In the sanctum beyond the vail was the oracle, a perfect cube, twenty cubits each way, in which was the ark of the covenant, overlaid with gold, in which were the two tables of the covenant, engraved by the finger of God on stone, and overshadowing this the two cherubim, made of olive wood and overlaid with the finest gold, their wings touching in the center, and reaching to the wall on either side; and here, over the ark and beneath the cherubim, the Holy Shekinah dwelt, a perpetual light, showing the

abiding presence of the Almighty. The main building was sixty cubits long, twenty cubits wide, and thirty cubits high, the exterior being decorated with very precious stones and gems. In front was a portico twenty cubits long and ten cubits wide, with a building above upon it, resting on two brasen pillars eighteen cubits high, with ornamental capitals upon them, each five cubits high, and joined together with golden chains upon which were a hundred golden pomegranates. The entire height of this front building was a hundred and twenty cubits, and it was overlaid with pure gold. And Solomon made silver to be as stones in Jerusalem, and cedar trees made he as sycamore trees in the low lands, for abundance, to beautify the place of the sanctuary.

All this stands vividly before the mind of Jesus, and the brasen altar and sea in the court in front of the temple. And He minds how Solomon hallowed all the precincts thereof; and how God said to him after the dedication: "Now mine eyes shall be open, and mine ears attent, unto the prayer that is made in this place. For now have I chosen and hallowed this house; that my name may be there forever; and mine eyes and my heart shall be there perpetually." And Jesus well knows that Solomon in his prayer of dedication, alluded to it as a place of prayer for all peoples, and that Isaiah wrote, "This house shall be called a house of prayer for all nations." Jesus can also mind how, through the vicissitudes of time and wars, this house at times fell into disuse and abuse, till the sparrows found a place to lay their young, even the altar of the Lord God of hosts! and through neglect of

friends, and pillage of enemies, it became impaired; and was successively repaired by Joash, Hezekiah and Josiah, kings of Judah; and that Nebuchadnezzar, king of Babylon, took the golden vessels out of this temple, and carried them to his heathen temple in Babylon; and that finally "all the chief priests and the people, transgressed very greatly after all the abominations of the nations; and they polluted the house of the Lord which He had hallowed in Jerusalem"; and after repeated warnings He allowed the king of the Chaldeans to come and destroy this once beautiful temple and burn it with fire, and carry the Jews captive into Babylon. Also that after seventy years, through the favor of Cyrus and Darius, the temple was rebuilt by Zerubbabel and Joshua the high priest, and the golden vessels returned to it; and that it was rebuilt later and greatly enlarged by Herod the Great; and that Antiochus Epiphanes polluted it by offering swine's flesh upon the altar; and that Zechariah, the son of Berechiah, was slain between the altar and the temple.

Jesus remembers how He visited the temple when twelve years of age, and found the law doctors much inferior in wisdom and knowledge to Himself; and how He lingered there for days, and spoke of the temple as His Father's house.

He can look forward with anticipation to the near future when the true Spiritual temple will be in course of construction in Solomon's porch, which covers the exact spot where stood the temple of Solomon, and when the disciples that now surround Him will grow up a holy temple in the Lord.

He reflects that the chief priests and rulers are pursuing the same wicked course that led to the destruction of Solomon's beautiful structure, and must inevitably lead to the destruction of the present temple, the downfall of the nation and woe unto this people. The proud Sadducean family of Hannan, or Annas, has held the high priesthood for years, and through connivance with Rome bandy it back and forth, from father to son, or son-in-law, interested in the sacred office simply for prestige, power and filthy lucre. Accordingly, Annas and Caiaphas farm out the privilege of selling live stock and changing tainted money right in the precincts of the holy courts of the Lord's house, turning the temple and its courts into a market place, and converting the house of prayer into a stabling for cattle and a place for folds of flocks.

With such thoughts as these burning within Him, and remembering what a spectacle He witnessed there yesterday, Jesus, without waiting for breakfast, grasps His whip and starts for the temple. He walks not far till, as John says, having found a young ass, He mounts it, or is placed upon it. Yes, a *young ass*, but the mother of the colt He rode into Jerusalem yesterday; for Matthew says He rode them both, and what these inspired Evangelists say is true—and do not forget it. *As we learn from Matthew, who blends

* This is an easy and natural way to harmonize the writers, and the only satisfactory way, taking their statements at face value. For, according to Mark and Luke, Jesus rode the colt the day of his coming to Bethany; and according to John, he rode this "young ass" the day after his arrival.

the two accounts, the disciples bring this young mare to the Teacher, and place their garments upon it, as they did upon the colt yesterday, and seat Jesus thereon. And this fulfills the prophecy:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” Zech. 9:9.

Yonder, in the distance, is a fig tree covered with leaves; and though it is hardly time for figs to ripen, it is reasonable to expect some on this tree, for it has full-grown leaves, for figs appear before the leaves, and ripen as the leaves mature. So Jesus, being hungry, rides up to the tree, if haply there may be some ripe fruit; but lo! there is none. Jesus says to the tree, “No man (will) eat fruit of thee hereafter forever.” And the tree immediately begins to wither.

The disciples hear the words of Jesus, but do not observe the wilting of the leaves, their attention being attracted by a great crowd coming out from the city to meet them. The multitude that has come to Jerusalem to attend the passover, learning of the raising of Lazarus, from those who were present and witnessed that miracle, take *the branches of the palm trees, those that were carried into the city by the disciples yesterday, and joyfully march out to meet the Great Prophet of whom they have heard so much. These are joined by others who saw Lazarus raised,

* The Greek reads, as the Revised Version, “the branches,” referring to some particular branches. They could not otherwise have gotten palm branches in the city.

and as they leave the city, the Pharisees say among themselves, "Perceive ye how ye prevail nothing? behold, the world has gone after him!" As these vast multitudes meet Jesus, riding in front of His disciples, they shout aloud, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord."

With such acclamations of joy, they escort Him into Jerusalem, and the whole city is stirred, and even the children take up the shout, "Hosanna!" People inquire, who is this? And the multitudes reply, "This is Jesus, the Prophet of Nazareth of Galilee."

Jesus dismounts and goes right into the temple courts, whip in hand, and drives out the sheep and cattle, and pours out the money of the money changers, and overthrows their tables, and says to those who sell doves: "Take these things hence; make not my Father's house a house of merchandise! It is written, My house shall be called the house of prayer for all nations. But ye have made it a den of thieves." And He forbids any man to carry a vessel, or anything of the kind, through the temple courts. And the disciples remember that it is written, "The zeal of thine house hath eaten me up."

Then some of the Jews inquire, "What sign shonest thou unto us, seeing that thou dost these things?" Jesus replies, "Destroy this temple, and in three days I will raise it up." Then say the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But He speaks of His body as a temple in which His spirit dwells. But

even His disciples cannot understand this till after His resurrection from the dead.

And the blind and the lame come to Jesus in the temple; and He heals them.*

The chief priests and scribes are planning to kill Jesus, fearing His influence, because the people are astonished at His teaching, and still more at His miracles. And when those chief priests and scribes see these miraculous cures, and hear the children in the temple crying, "Hosanna to the son of David!" they are sore displeased, and say to Jesus, "Hearest Thou what these say?" and Jesus answers, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

Certain Greeks in attendance at the feast, apparently delighted to see Jesus heal the sick, and hear Him say that His Father's house of prayer is "for all nations," which includes the Greeks, desire an interview. So they come to Philip, of Bethsaida, Galilee, and say, "Sir, we would see Jesus." Philip tells Andrew, and Andrew and Philip tell Jesus. And Jesus answers them, saying:

"The hour is come, that the Son of man should be glorified.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

* Note that this is his last miracle of healing, except that of Malchus, whose ear Peter cut off, and that was a special case.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name."

Then there comes a voice from heaven, saying, "I have both glorified it, and will glorify it again!" Some said it thundered; others said, "An angel spake to him." Jesus says:

"This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up out of the earth, will draw all men unto me."

John tells us that by this He signified what death He should die—a temporary death, followed by resurrection "out of the earth" as the Greek reads. The people reply, "We have heard out of the law, that Messiah abideth forever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?" Then says Jesus unto them: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the Light, that ye may be the children of light."

After saying these things, Jesus departs and hides from them.

Though He had done so many miracles, generally speaking, they did not believe on Him, as Isaiah predicted when he foresaw His glory, and spake of Him.

Nevertheless, among the rulers many believed on Him; but they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.

Jesus closes the labors of the day by saying:

"He that believeth on me, believeth not on me* only, but on him that sent me also. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth in me should not walk in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

And now, the evening drawing on, Jesus leaves the crowd, and returns to His lodging at Bethany, and sleeps the sleep of innocence. But how is it with His enemies at Jerusalem? Darkly the pall of night is thrown around them, faint with terror; and the prince of darkness lurks in their habitations.

* I supply the ellipsis.

CHAPTER V.

THE THIRD DAY—TUESDAY.

Early Tuesday morning Jesus again starts with His disciples to Jerusalem. They soon come to the fig tree, which they find withered and dead, from the branches to the roots. The irrepressible Peter exclaims: "Master, behold, the fig tree which Thou cursedst is withered away!" Others chime in: "How soon is the fig tree withered away!"

Jesus, answering, says to them:

"Have faith in God. For verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses."

On arriving at Jerusalem, Jesus goes directly to the temple, and is immediately confronted by the priests and scribes. Their active enmity would lead them to make away with Him, by fair means or foul, but they fear the people. I will present the situation concisely, in the language of Dr. Luke:

"And all the people came early in the morning to him in the temple, for to hear him. But the chief priests and the

scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him."

All they can decide to do, at least for the present, is to confront Him in a body, and demand His authority, and the source of it. So, as He walks into the temple the chief priests and scribes and the elders present themselves before Him, and sternly demand: "By what authority doest thou these things? And who gave thee this authority?"

Jesus mildly replies: "I will also ask you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? Answer me." This is a poser. They find it necessary to counsel among themselves before attempting an answer. They reason, "If we shall say, from heaven, he will say, Why then did ye not believe him? But if we shall say, of men"—aye, there's the rub—they fear the people, for all men consider John a prophet indeed. Therefore they answer, "We cannot tell." Jesus replies: "Neither do I tell you by what authority I do these things."

This effectually spikes their battery, and Jesus continues:

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily, I say unto you, that the publicans and the harlots go into the Kingdom of God before you. For John came unto you

in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

“And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

“And the husbandmen took his servants, and beat one, and killed another, and stoned another.

“Again, he sent other servants more than the first: and they did unto them likewise.

“But last of all he sent unto them his son, saying, They will reverence my son.

“But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

“And they caught him, and cast *him* out of the vineyard, and slew *him*.

“When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

“They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

But some of the chief priests and scribes answered: “God forbid.”

“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes?

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

“And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

When the chief priests and Pharisees perceive that He speaks of them, they would lay hold of Him, but fear the multitude, for the people reverence Him as a prophet. Jesus improves His opportunity, and follows up His advantage by relating another parable:

"The kingdom of heaven is like unto a certain king, which made a marriage for his son.

"And sent forth his servants to call them that were bidden to the wedding: and they would not come.

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

"But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

"And the remnant took his servants and entreated *them* spitefully, and slew *them*.

"But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

"So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

"And when the king came in to see the guests, he saw a man which had not a wedding garment;

"And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

"For many are called, but few are chosen."

Now the Pharisees go and take counsel with the scribes and priests, to see if some way can be devised

to entangle Jesus in His talk, as He has them so badly tangled. The chief priests and scribes are ferocious, for they perceive that He has spoken this parable against them, and would lay violent hands upon Him, but for fear of the people. Cooler judgment prevails, and they decide to watch Him, and be on the lookout for an opportunity to ensnare Him. So they send representatives of two parties to Him, one favorable to Caesar, the other opposed. These are the Herodians and the Pharisees. These spies are to feign themselves just persons, and try to take hold of His words, so that they may arrest Him and deliver Him to the governor. So they come to Jesus with a question which required the combined wisdom of doctors, priests and scribes to formulate. And they introduce it with a flattering compliment that must have required Satan himself to suggest. They say:

“Rabbi, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar or not?”

If He says it is lawful, that will place a weapon in the hands of the Pharisees to use among the people to break the stronghold He has upon them. They will accuse Him of being a traitor to His people.

If He says it is not lawful, the Herodians, champions of the Roman government, will report Him to the Roman governor, and accuse Him of disloyalty to Caesar.

They expect to catch Him on one hook or the

other. But Jesus perceives their wickedness, and says in reply :

“Why tempt ye me, ye hypocrites? Show me the tribute money.”

“And they brought unto him a penny. And he saith unto them,

“Whose is this image and superscription?

“They say unto him, Cæsar’s.

Then saith he unto them :

“Render, therefore, unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.”

When they hear these words they marvel, and quietly slip away.

The point is this: As the image on the tribute coin is Caesar’s, it is his, and he is entitled to it. But the tribute payer, whose image is on him? God’s image. Then while Caesar is entitled to the coin, God is entitled to the man. For man is the image of God. I. Cor. 11:7. And God made man in His own image. Gen. 1:27.

If the wiseacres that contrived the scheme, and constructed the question, had read the first chapter in the Bible, they should have known that much.

Then come the Sadducees, who say there is no resurrection—for the Sadducees say that there is no resurrection, neither angel, nor Spirit; but the Pharisees confess both—they come to Jesus with a question which they think He will not be able to answer; for He believes, as the Pharisees, that there are angels and spirits, and will be a resurrection. They come and present an objection to His position, saying :

"Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

"Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

"Likewise the second also, and the third, unto the seventh.

"And last of all the woman died also.

"Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

Jesus answering, says unto them:

"Ye do err, not knowing the Scriptures nor the power of God. The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the Bush, when he called Jehovah the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Ye therefore do greatly err. Have ye never read what God said in the Bush?"

When the multitude hear this, the Sadducees are silenced, and the people are astonished at the great Prophet's teaching.

But when the Pharisees hear that Jesus has put the Sadducees to silence, they rally and come again in force for a final effort. They put forward a learned doctor of the law as their spokesman. This lawyer, testing the great Teacher, questions him as follows:

"Rabbi, which is the greatest commandment in the law?"

Jesus answers:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first

and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The doctor has no other question to ask, and Jesus has no other question to answer. Therefore, while the Pharisees are gathered together, He asks them a question:

"What think ye of the Messiah? Whose son is he?"

"They say unto him, The son of David.

"He saith unto them, How then doth David in spirit call him Lord, saying, Jehovah said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"

And no man is able to answer Him a word—not even the learned law doctor.

A scribe, who arrives on the scene about this time, hearing them reasoning together, and perceiving that Jesus had answered them well, asks Him:

"Which is the first commandment of all?"

Jesus says in reply:

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

The scribe says to Him:

"Well, Rabbi, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

Seeing that He answers wisely, Jesus says to him:

"Thou art not far from the kingdom of God."

And no man after that dare ask Jesus a question. His enemies have all been silenced. All alike, priests and doctors, elders and scribes, Pharisees and Sadducees, stand dumb before Him. And Jesus in plain, strong, vigorous language, delivers an address to the disciples, and the people generally:

"Saying, The scribes and the Pharisees sit in Moses' seat:

"All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

"For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

"And love the uppermost rooms at feasts, and the chief seats in the synagogues.

"And greetings in the markets, and to be called of men, Rabbi, Rabbi.

"But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.,

"And call no *man* your father upon the earth: for one is your Father, which is in heaven.

"Neither be ye called masters: for one is your Master, *even* Christ.

"But he that is greatest among you shall be your servant.

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

"Woe unto you, scribes and Pharisees, hypocrites! for

ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

"Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

"*Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

"And, Whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is guilty.

"*Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

"Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

"And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

"And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

"*Ye* blind guides, which strain at a gnat, and swallow a camel.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"*Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

"And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

"Fill ye up then the measure of your fathers.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom ye slew between the temple and the altar. Verily, I say unto you, All these things shall come upon this generation.

"Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

When the great Teacher had finished this great discourse, tired with the labors of the day, He went and sat down to rest.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called *unto him* his disciples, and saith unto

them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast in the treasury:

“For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.”

And when He arises, and is about starting to leave, some speak of the temple, how it is adorned with goodly stones and gifts, and one of His disciples says, “Master, what stones and what buildings!” Jesus says:

• “*As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

“And they asked him, saying, Master, but when shall these things be? and what sign *will there be when* these things shall come to pass?

“And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

“But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

“Then said he unto them, Nation shall rise * against nation, and kingdom against kingdom.

“And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

“But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons being brought before kings and rulers for my name’s sake.

“And it shall turn to you for a testimony.

“Settle *it* therefore in your hearts, not to meditate before what ye shall answer.

* “Upon” in the Greek implying that it would be a long time.

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

"And ye shall be hated of all *men* for my name's sake.

"But there shall not be an hair of your head perish.

"In your patience possess ye your souls.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

"For these be the days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"And he spake to them a parable; Behold the fig tree, and all the trees;

"When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

"Verily I say unto you, This generation shall not pass away, till all be fulfilled.

"Heaven and earth shall pass away; but my words shall not pass away.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

When this speech is finished, Jesus starts for Bethany. After climbing the Mount of Olives on the way, He sits down to rest. And while sitting on the Mount of Olives, some of the apostles ask further information. Note two facts:

1st. That these are two separate discourses: one delivered in the vicinity of the temple; the other on the Mount of Olives. Commentators, by treating them as one, create confusion and involve themselves in difficulty.

2d. One in regard to the destruction of the temple and desolation of Jerusalem. The other in answer to three questions: first, the time of the destruction alluded to in the previous discourse; second, the signs of His coming; third, the signs of the end of the age. The last two they ask as one.

The above discourse is recorded by Luke. The following discourse by Mark, and more fully by Matthew.

While sitting on the Mount of Olives, overlooking the temple, Peter and James and John and Andrew

ask Him privately: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

* Jesus, in reply, delivers what is called His great prophetic discourse, as follows:

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise upon † nation, and kingdom upon kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill some of you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

"When ye therefore shall see the abomination of desola-

* NOTE.—This discourse down to where he speaks of the abomination of desolation is addressed to the apostles; from there on it is addressed to the reader, as well. This is shown from the fact that he says, Let him that readeth understand. Reader, attend; it is addressed to you. And he says, What I say unto you I say unto all, Watch!

† That is according to the Greek. One nation should rise on the ruins of another, showing that considerable time would elapse.

tion, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

"Then let them which be in Judæa flee into the mountains:

"Let him which is on the housetop not come down to take any thing out of his house:

"Neither let him which is in the field return back to take his clothes.

"And woe unto them that are with child, and to them that give suck in those days!

"But pray ye that your flight be not in the winter, neither on the sabbath day.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

"Then if any man shall say unto you, Lo, here is Christ, or there, believe *it* not.

"For there shall rise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

"Behold, I have told you before.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"For wheresoever the carcase is there will the eagles be gathered together.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

"So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

"Heaven and earth shall pass away, but my words shall not pass away.

"But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

"But as the days of Noe *were*, so shall also the coming of the Son of man be.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

"Then shall two be in the field; the one shall be taken, and the other left.

"Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

"Watch therefore; for ye know not what hour your Lord doth come.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

"Blessed *is* that servant, whom his lord when he cometh shall find so doing.

"Verily I say unto you, That he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, My lord delayeth his coming:

"And shall begin to smite *his* fellowservants, and to eat and drink with the drunken:

"The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of.

"And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

"Take ye heed, watch and pray; for ye know not when the time is.

"*For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

"Lest coming suddenly he find you sleeping.

"And what I say unto you I say unto all, Watch."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

"And five of them were wise, and five *were* foolish.

"They that *were* foolish took their lamps, and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

"But the wise answered, saying, *Not so*; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and

they that were ready went in with him to the marriage; and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us.

"But he answered and said, Verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

"For *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods.

"And unto one he gave five talents, to another two and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made *them* other five talents.

"And likewise he that *had received* two, he also gained other two.

"But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

"His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them.

"His lord said unto him. Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping

where thou hast not sown, and gathering where thou hast not strawed:

"And I was afraid, and went and hid thy talent in the earth; lo, *there* thou hast *that* is thine.

"His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

"Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give *it* unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred and ye gave me no meat: I was thirsty, and ye gave me no drink.

"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

"And these shall go away into everlasting punishment: but the righteous into life eternal."

In the preceding discourse three points claim attention:

1st. This generation shall not pass till all *these things* be fulfilled—the things pertaining to the destruction of the temple and city. But of *that day and hour*—the time of His second coming—knoweth no man, nor the angels, neither the Son; but the Father only.

2d. The latter part of this great discourse, recorded by Matthew only, refers to a scene at Christ's second coming. "Then"—at that time—"shall the kingdom of heaven be likened unto ten virgins," etc. The difference between the wise and foolish virgins is the difference of an oil can. Oil in the lamps represents readiness for Christ if He comes. Oil in the vessels represents patience to wait for Him if He delays His coming.

3d. In the last verse the word translated punish-

ment, is not *basinos*, punishment; but *kolasin*, to cut off. It occurs Acts 4:21; II. Pet. 2:9; John 4:18. The word translated eternal, *ionian*, in this place means age-lasting. I would render it: These shall go away into age-lasting excision; but the righteous into life age-lasting. The idea is that the first named shall be cut off from life, in death, for an age, the millennial age, till the second resurrection. The others named shall be preserved in life in that age. It has reference to persons living at the time of the second coming.

The foregoing discourse being concluded, Jesus says to the disciples:

"Ye know that after two days is the feast of the pass-over, and the Son of man is betrayed to be crucified."

And right at this time the chief priests, and scribes, and elders are assembling at the palace of the high priest, Caiaphas, and consulting about taking Him by subtlety and killing Him before the passover begins, for they say, "Not on the feast day, lest there be an uproar among the people."

Jesus now walks on to Bethany, and is entertained in the house of Simon, whom he had healed of the leprosy. While eating there with His disciples, lo, there comes in a woman with an alabaster box of ointment of pure nard, very precious! Who is she? Mary, the sister of Lazarus and Martha. When she used a portion of it on the Teacher's tired feet, on Sunday night, at her home, it will be remembered that when Judas objected to the waste, Jesus said, let her keep it against the day of my burying. She now comes and breaks the box and pours the whole contents on His

adorable head, and it runs down upon His beard, as the precious ointment on Aaron's beard; as the dew of Hermon, and the dew that descended upon Mount Zion, where the Lord commanded the blessing, even life forevermore!

Some of those present, Judas-like, are indignant, and say, "Why was this waste of the ointment made? For it *might have been sold* for more than three hundred pence, and have been given to the poor." Thus they murmur against her, endorsing the suggestion formerly made by Judas. Jesus says:

"Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of as a memorial of * her."

Judas now goes off to the chief priests, and bargains to betray Jesus for thirty pieces of silver. And from this on he is a traitor in the camp, looking for his opportunity. The others retire to rest. Jesus sleeps, as only the perfect man can sleep, under the watchful eye of His Father in heaven, the Keeper of Israel, who will neither slumber nor sleep.

"Watchman, what of the night?"

"The morning cometh, and also the night."

* You will notice there is no name given here. That shows that it is Mary, the same woman that anointed his feet, for how could this be spoken of as a memorial of her, without her name being known?

CHAPTER VI.

THE FOURTH DAY—WEDNESDAY.

Wednesday morning, Jesus says to Peter and John, "Go and prepare us the passover, that we may eat." They inquire of him, "Where wilt thou that we prepare?" Jesus replies:

"Go ye into the city; and behold, when ye are entering into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, the teacher saith unto thee, My time is at hand; I will keep the passover at thy house with my disciples. Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us. And they went and found as he said unto them; and they made ready the passover."

Why say "a *man* bearing a pitcher of water?" Because it was an unusual sight. Women generally carried the water. On entering the city, they might see a dozen women carrying water; but only one man. That is the reason Jesus uses the word "behold." "Behold, when ye are entering the city, there shall a *man* meet you bearing a pitcher of water!"

Commentators are troubled over the expression, "the first day of unleavened bread." They are not able to explain it. The first day of unleavened bread, strictly speaking, is the fifteenth of Nisan, the morrow

after the Jews eat the passover. And this is only the thirteenth of that month. Matthew and Mark are the only writers that use the expression, and they are the only ones that record the Savior's statement made last evening, "after two days is the feast of the passover." They simply mean the first of the two days intervening between his great prophetic discourse and the passover.

Commentators are greatly confused over the question whether Jesus and the disciples ate the passover the same night the Jews ate it or the night before. When we take these matters up item by item, and follow Jesus step by step, we find that He ate the passover one night in advance of the Jews. It was necessary to explain to the good man of the house, "My time is at hand." His time to eat the passover, of course; there is nothing else under consideration. And that is what the good man of the house would understand by it. And when the time came it was necessary to explain to the disciples, "With desire I have desired to eat this passover with you before I suffer." Proofs that He ate it the night before the Jews did will accumulate as we proceed. We shall see that He was on trial on the preparation of the passover, and that the Jews would not go into Pilate's palace because it would render them unclean so they could not eat the passover. Jesus and His disciples ate it on Wednesday night, the thirteenth of Nisan, while the Jews ate it Thursday night, the fourteenth of Nisan, which was on the fifteenth as they counted time. The night came before the day. "The evening and the morning were the first day," as we read in Genesis. They

counted from sun to sun. The paschal lamb was slain on the fourteenth and eaten that night, which was the beginning of the fifteenth. But Jesus ate it on the night of the thirteenth, which was the beginning of the fourteenth, as they counted time.

Well, which observed the correct time? That has been a great puzzle to commentators. Well, they were both correct, viewing it from their respective standpoints. The months were regulated by the moon. Nisan began with the new moon after the spring equinox. The Jews could only tell when this new moon appeared by observation with the naked eye. But the actual change of the moon takes place about twenty-three hours before it can be seen. Jesus knows this, and celebrates the passover on strict mathematical time. The Jews, going by their observation, celebrate it about one day later.

They ate it in families, or groups, seldom less than ten nor more than twenty, the object being to have enough people to eat the whole paschal lamb. For it had to be eaten that night; and if any of it were left over, it was burnt with fire.

But now the noon hour has passed, and Peter and John have returned from Jerusalem to Bethany, and supper is being prepared for Jesus and all His apostles. John places this supper before the feast of the passover, but he does not say how long before. But it was in the afternoon, for night came on at the conclusion of the supper. (John 13:30.) In modern times we would call it dinner. It was the principal meal. But they call it supper. We must transport ourselves back

to the time of these events, and view it as though the scenes were transpiring before our eyes. That is the only way to understand it. Hence, I use the present tense, as though present with Jesus and the disciples.

John, the beloved disciple, makes use of a very tender expression here. He says of Jesus, "Having loved his own which were in the world, he loved them unto the end." This love is not confined to the apostles. He loved all of His disciples, and there were more than five hundred of them. And it is distinctly said, that "Jesus loved Martha, and her sister, and Lazarus." But this love is not limited to His disciples. "He loved his own." Who are His own? Let Scripture interpret Scripture. Let John be his own interpreter. He says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jno. 1:11.) The world is His, for He made it. And this love of His own embraces all the people in the world. Reader, it includes you and me. But this expression, "having loved his own which were in the world, he loved them unto the end," is introduced here to show that He did not cease to love Peter and Judas, though one would soon deny Him and the other was plotting to betray Him. The devil having already put it into the heart of Judas Iscariot to deliver Him up, and he having gone from supper the night before and bargained with the rulers in regard to the awful treachery.

Supper is now ready, and Jesus sits down with His disciples to eat their last meal in Bethany. Jesus,

knowing that the Father hath given all things into His hands, and that He came from God, and will return to God; He rises from supper and lays aside His outer garments, and takes a towel and girds Himself. He then pours water into a basin, and begins to wash the disciples' feet, and to wipe them with the towel wherewith He is girded. When He comes to Simon Peter, Peter says to him, "Lord, dost thou wash my feet?" Jesus, answering, says to him, "What I do thou knowest not now; but thou shalt know hereafter." Peter replies, "Thou shalt never wash my feet." Jesus responds, "If I wash thee not, thou hast no part with me." Then says Simon Peter, "Lord, not my feet only, but also my hands and my head." Jesus says to him:

"He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

"For he knew who should betray him; therefore said he, Ye are not all clean.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you.

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

"If ye know these things, happy are ye if ye do them.

"I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me."

The disciples look from one to another doubtfully, wondering of whom Jesus speaks. One of the disciples whom Jesus loves is leaning on His bosom.* Simon Peter beckons to John to ask of whom He speaks. He then, lying on Jesus' breast, saith to him in a low voice, "Lord, who is it?" Jesus whispers to him, "He it is to whom I shall give a sop, when I have dipped it." He dips it, and gives it to Judas Iscariot, the †companion of Simon. After the sop Satan enters into Judas. And Jesus says to him, "That thou doest, do quickly." No man at the table knows what Jesus means by this language. As Judas has the bag and acts as treasurer, it is thought by some that He means to buy such things as may be needed for the coming passover. Others think He means, to give something to the poor. After Judas receives the sop, and Jesus

* "As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table toward the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper that could not be heard by the other disciples."—*S. Sharpe*.

† It has already been explained that the apostles were divided into pairs, and Judas was paired with Simon the Canaanite.

says this to him, he goes immediately out. And it is night.*

After Judas goes out, Jesus says:

"Now is the Son of man glorified, and God is glorified in him.

"If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all *men* know that ye are my disciples, if ye have love one to another.

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

"Peter said unto him, Lord, why can not I follow thee now? I will lay down my life for thy sake.

"Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Then Jesus addresses the eleven, as follows:

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from hence-

* Showing that the supper was eaten in the afternoon.

forth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. * (Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also;) and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *even* the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, be-

* It is the Father (not the believer) that does the greater works.

ing yet present with you. But the Comforter which is the Holy Spirit, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass; that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. (Judas is about to return, and has no further interest in Jesus and his kingdom.) But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."

They now arise and go to the upper room in Jerusalem, where the passover is awaiting them. And Judas rejoins them. * At the commencement of the passover feast, a loaf or cake is placed under the table cloth, to represent the hidden manna. Jesus sits down to the table, with the twelve apostles, and introduces the service by saying:

"With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God."

* Luke mentions two cups, the other evangelists only one. I was at a loss to understand this, till I learned from Hebrew books the details of the passover. The Mishna strictly enjoins that four cups of wine mixed with water shall be used. And there was a fifth cup, called Elijah's cup, that was poured out but never drank by the Jews. This will explain where Jesus got material to use in the institution of the Lord's Supper. I shall describe the whole ceremony for I doubt not Jesus followed it. See Jennings' "Jewish Antiquities" and Farrar's "Life of Christ."

The ceremony then proceeds as follows:

1. A cup of wine mixed with water is now poured out. Jesus gives thanks, saying, "*Baruch atta Atho-
noy Elohinoo, Melek haolam, Bore perey hagauphen!* Blessed art thou, O Lord, our God, King of the universe, Creator of the fruit of the vine!" Then He passes the cup to the disciples, saying, "Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." They all drink of it, and then wash hands.

2. Bitter herbs are placed before them. Jesus again gives thanks, and they all eat of the bitter herbs.

3. The paschal lamb, which has been roasted, and unleavened bread are now brought in and placed on the table.

4. Jesus pronounces a benediction, or blessing. They all take bitter herbs and dip them in sauce and eat them.

5. The second cup of wine is mixed with water, and placed on the table. One of the disciples asks the meaning of it. Jesus explains the origin of the feast of the passover—telling how the first paschal lamb was slain in Egypt, and the blood placed on the door posts of all the Hebrew houses; and how the angel passed over all those houses that were under the blood, when all the first-born of Egypt were slain. He then explains what it typified, and that it is fulfilled in Himself—that He is the true paschal lamb. ("Christ our passover is sacrificed for us." I. Cor. 5:7.)

6. The first part of the Hallel—Psalms 113, 114—

is sung. They then have prayer, and drink the second cup of wine.

7. Jesus washes His hands, then takes two loaves, breaks one, pronounces a blessing, dips it into sauce, and they eat it and give thanks. After thanksgiving, all eat of the lamb, and whatever they please to eat; but they eat of the lamb the last thing.

A great variation occurs right here. As they are eating, Jesus says: "Verily I say unto you, that one of you shall deliver me up. Behold, the hand of him that betrayeth me is with me on the table."

The disciples are exceedingly sorrowful, and say one after another, "Lord is it I?" Jesus answers, "He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." Then Judas inquires, "Rabbi, is it I?" * Jesus says unto him, "Thou hast said."

8. They wash hands. Jesus gives thanks, and they drink the third cup.

9. The second part of the Hallel—Ps. 115-118—is sung.

10. The fourth cup of wine is mixed, and after the usual thanksgiving, they drink it.

Now the fifth cup of wine, called Elijah's cup, is poured out and placed on the table. The door is thrown open, and while they sing the great Hallel—Ps. 120-127—the disciples look toward the door, ac-

* Judas does not address Jesus as Lord, as the other apostles do; but Rabbi or Teacher.

according to the Jewish custom, as though expecting Elijah to walk in and drink his cup. No one among the Jews dare drink it till Elijah comes. Would it surprise the disciples were Elijah to enter the room? It would not surprise Peter, James and John, for Elijah did once come and talk to Jesus in their presence. But Elijah comes not. If any one crosses the threshold, it is Judas going out.

Jesus now takes the sacred loaf from under cover and gives thanks. He then breaks it and gives it to the disciples, saying, Take, eat: this is my body which is given for you: this do in remembrance of me."

Then, lo, and behold! he takes up the cup, which they call "Elijah's cup," and which Luke and Paul call "the cup after supper," and says:

"This cup is the new covenant in my blood, which is shed for you: this do ye, as oft as ye drink it, in remembrance of me." And he gives thanks, and gives it to them, saying: "All of you drink of it: for this is my blood of the new covenant, which is shed for many for the remission of sins." And they all drink of it.

Jesus then delivers His farewell address:

* "The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat; or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And

* The reason he thus begins his discourse is because there had been some contention among the disciples as to which should be considered the greatest.

I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel. Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

"Now ye are clean through the word which I have spoken unto you.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

"I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast *them* into the fire, and they are burned.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

"As the Father hath loved me, so have I loved you; continue ye in my love.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

"This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you

friends; for all things that I have heard of my Father I have made known unto you.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he will give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

“These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your

heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

"Then said some of the disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to my Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

"Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

"Verily, Verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

"And in that day ye shall ask me nothing. Verily, verily,

I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

“These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

“At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

“His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

“Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

“Jesus answered them, Do ye now believe?

“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

‘And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

“I have manifested thy name unto the men which thou

gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify thyself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known

thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them."

At the conclusion of this tender and touching prayer, they sing a hymn, and come out and down from the upper room, and start over the brook Kedron toward the Mount of Olives. As they walk along, Jesus says to Peter:

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Continuing, Jesus says to all the apostles:

"All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee." But Peter said unto him, "Although all shall be offended, yet will not I".

Jesus saith unto him, "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But he spake the more vehemently, "If I should die with thee, I will not deny thee in any wise." Likewise also said they all.

Then Jesus inquires of them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" And they answer, "Nothing." Then he says to them, "But, now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end."

And they say, "Lord, behold, here are two swords." And he says unto them, "It is enough."

"Then cometh Jesus with them unto a place called the Garden of Gethemane, into which they enter. And he says to the disciples, 'Sit ye here, while I go and pray yonder.' And he withdraws from them about a stone's cast, taking

with him Peter, James and John, and begins to be sorrowful and very heavy. Then he saith unto them, 'My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me.' And he goes a little further, and kneels down and prays, saying, 'Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.' And he cometh unto his disciples, and findeth them sleeping, and saith unto Peter, 'What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.' "

And he went away the second time, and fell on his face, and prayed very earnestly, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." And he came and found them asleep again, for their eyes were heavy."

He leaves them, and goes away for the third time and prays fervently that if it be possible the hour might pass from Him. And He says:

"Abba, Father, all things are possible unto thee! take away this cup from me: nevertheless not what I will, but what thou wilt." And, lo! a bright angel from heaven appears unto him, strengthening him! And being in an agony he prays more earnestly, "*O my Father, if this cup may not pass away from me, except I drink it, thy will be done.*" And his sweat is as it were great drops of blood falling down to the ground.

The agony is over. He ariseth from prayer, thinking of His disciples.

"To them his heart, his life, his care is given;
But all his serious thoughts find rest in heaven:
As some tall cliff, that rears its awful form,
Swells from the vale, and midway leaves the storm.
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head!"

The golden gleam of the setting sun gives the darkest cloud a silvery limning.

CHAPTER VII.

THE ANGEL IN GETHSEMANE.

“And there appeared an angel unto him from heaven, strengthening him.” Luke 22:43.

How did the angel strengthen Him? It was by words spoken unto Him. Let Scripture interpret Scripture. We find an intimation in the very oldest book in existence: “I would strengthen you with my mouth, and the moving of my lips would assuage your grief.” Job 16:5. With words Moses strengthened Joshua. The Lord said to Moses, “Charge Joshua, and encourage him, and strengthen him.” Deut 3:28. This was done by spoken words, for God says to Joshua, “Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee.” Josh. 1:7. And David prays, “Strengthen thou me according to thy word.” Ps. 119:28. But is that the way angels strengthen the servants of the Most High? Yes, for the prophet Daniel says an angel was sent to him, and said unto him, “O man greatly beloved, fear not: peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me.” Dan. 10:19. Furthermore, Jesus told Peter to “strengthen the brethren,” Luke 22:3, and

it was by speaking encouraging words to them that He expected that apostle to strengthen his brethren, and that is the way Peter did afterward strengthen them. So this angel would be expected to strengthen the Redeemer in the same way. But we find a passage in the Epistle to the Hebrews, which explains the whole matter; or at least gives the key to the solution thereof:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us.

“Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

“For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” Heb. 12:1-3.

Then, it was in order to “the joy that was set before him” that he “endured the cross, despising the shame,” and passed successfully through the trying ordeal that confronted Him.

It is very evident that this is the time this joy was set before Jesus, for this is the time it is needed. And just before this angelic visit He was “amazed and sore troubled,” and overwhelmed with deadly sorrow; but immediately after the angel had come and gone, He was calm and serene, and said the Father would place twelve legions of angels at His service, if He asked for them.

Remember, the Redeemer had emptied Himself of Deity and come into the world and become man. He had met the devil in open conflict and successfully

resisted him, and had shown Himself proof against all the temptations of the world, the flesh and the devil; thus making Himself a proper sin-offering for the world of mankind, having a pure, spotless life to give for the sins of man.

He had made preparation toward the establishment of a spiritual kingdom. Had taught the governing principles thereof, and had gathered over five hundred disciples. But it was a part of His mission to die for man. Death had no claims on Him, for He was sinless. But He proposed to lay down His life for the sins of others. At a distance He could contemplate the great self-sacrifice with complacency. But as it drew nearer, and still nearer, the shadow of the cross and the gloom of the grave, would cause a depression of feeling ever and anon, and a wave of trouble to roll across his peaceful mind. On Monday, when He spoke of His death, comparing it to a grain of wheat dying that other grains might be multiplied, this sadness came over Him for a moment, and He suddenly said:

“Now is my soul troubled: and what shall I say? Father, save me from this hour? but for this cause came I unto this hour.” Jno. 12: 27.

And during His last supper at Bethany, Wednesday afternoon, He was troubled in spirit when He realized the nearness of the awful event, and that one of His chosen apostles would turn traitor for a paltry sum, and thus help to compass His death. Jno. 13: 21.

But it was not the dread of death that worried Him most. Though there was one element in the death of

the Holy One that never entered into consideration in any other case: the fact that He did not have to die at all, unless He chose to do so. Others are reconciled to the act of dying by the consideration that it is only a question of time. They all know that they must die. But with Jesus it was different. The question that presented itself to Him was not, shall I die now? but shall I ever die? Death had no claims on Him, for He had never sinned. He said, "No man taketh it from me; but I lay it down of myself. I have power to lay it down; and take it up again." And said that had been revealed to Him by the Father. He had a pure, spotless, sinless life, that He could either sacrifice for the sins of the world, or keep to all eternity. But there were other reflections which rushed in upon His holy mind, as the awful tragedy drew near. He thought of His work, His friends, His mother, and He was loath to leave them. He went about doing good, teaching the truth and healing all manner of disease among the people. The vine-clad hills of Galilee, and the silvery lake of Gennese-rath had become dear to Him. Here He healed the sick, cast out demons, gave sight to the blind, caused the deaf to hear, the dumb to speak, and the lame to leap for joy. And great multitudes flocked around Him and listened attentively to His teaching. During the great feasts He would go up to Jerusalem and work wonders there, and warn the people against sins and errors in high places; at night enjoying the hospitality of Lazarus or Simon, or some one whom He had healed of affliction or raised from the dead. Beth-

any and the Mount of Olives had become dear to Him. Furthermore, His apostles that journeyed with Him from place to place, receiving instruction to impart to others, had become very dear to Him. How loath were they for Him to part from them. When He told them He would leave them, sorrow filled their hearts. And when He told them He should be put to death, one of them said, it could not, must not, should not be. And His dear old mother—He never forgot her. And now to think of leaving those scenes, those works, and those friends. And when the time drew near to part, they drew like cords around His heart. If He hesitated on the brink of the awful abyss, it was not through selfish fear, but on account of the dear ones who clung to Him as the vines cling to the strong oak in the forest.

Then, the manner of His death cast a dark, gloomy shadow on His pathway; the cruel, shameful, ignominious death of the cross. It had been written in the law, "Cursed is every one that hangeth on a tree." And now the thought of dying like a felon, crucified between thieves, as though He were Himself a malefactor. And that, too, when He had it in His power to refrain from dying. Even here it was no selfish fear that made Him shrink. But, O, the pain it would give His friends, and the sword which would pierce the soul of His mother to see her beloved Son hanging, bleeding, suffering on the shameful Roman cross, viewed by the public as a felon among felons. O, the shame of it! But His thoughts ascended heavenward "My Father in heaven, how does he view it? What

is his will in the premises?" Jesus had said, "I came down from heaven, not to do mine own will, but the will of him that sent me." "The Father hath not left me alone: for I do always those things that please him." Jno. 6:38; 8:29. He did not for one moment meditate a deviation from the will of His Father, or the relinquishment of the redemption of our race. But is there no other way? Or may not some of the horrible details be omitted?

The strong crying and tears in the following passage refer primarily to Melchisedek; though Jesus was made a priest after the order of Melchisedek, but not while on earth. Heb. 8:4:

"As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him;

"Called of God an high priest after the order of Melchisedec." Heb. 5:6-10.

Jesus comes into the Garden of Gethsemane agitated by contending emotions. He becomes more and more amazed, and sore troubled. He is amazed at the indifference of a world He came to save, and even of His disciples. He says, "My soul is exceeding sorrowful even unto death."

He withdraws Himself a stone's throw from His nearest disciples, and does the only thing that is left

for Him to do—He appeals to His Father in heaven. He kneels down and prays earnestly that if it be possible, and in harmony with the will of God, that this bitter cup may be withdrawn from Him. Arising, He returns to His disciples, and, finding them asleep, He awakes them, and returns to his bower of prayer. This time He goes a little farther, and falls on His face, and prays in great agony, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” Feeling sad and lonely, He again returns to His disciples, but finding them asleep, He leaves them, and returns again to the place where His prayer is wont to be made. In great distress and agony, He falls prostrate on the ground, and prays more and more earnestly,

“Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.”

His terrible agony is known in heaven, and the Father looks upon Him from on high. Something must be done, and that speedily. A world's redemption is at stake. God loves His Son, and loves all men with infinite, abounding, unlimited love! What can be done? Might not the Father mesmerize Him and excite Him and let Him pass through the trying ordeal in an hypnotic state? No, never! That would be beneath the dignity of God and His Son. That is the devil's way of working. God says, “Come, let us reason together.” To influence moral action, He always addresses motives to the understanding, the will, and the affection. Might He not send the Holy Spirit to operate specially

on His Son, and in some mysterious manner lead Him as a lamb to the sacrificial altar? No; Jesus has possessed the Spirit without measure ever since His baptism. And if the Spirit were to try to influence moral action by any special means other than pure motives addressed to the intellect, the volition, and the emotion, He would deviate from the will of the Father and the order of high heaven. But may not God depart from the established order just one time? No, not for the redemption of a world. The Father originates all, the Son executes all, and the Holy Spirit consummates all. The Father has already originated the plan of human redemption. It now behooves the Son to execute it before the Spirit can consummate it. There is nothing now for the Spirit to do till the Son accomplishes the work for which He came into the world, and which He alone can perform. Here is a great crisis in the universe. Heaven from above is moved. Hell from beneath is stirred. And earth is in agitation. The fate of the world hangs in the scales and trembles on the balance. The salvation of man requires the self-sacrifice of the Son of God, and requires that it be made willingly.

What can the loving, heavenly Father do? There is only one thing that He can do for His Son now—send an angel with a message of consolation and encouragement to strengthen Him. And what message can He send? He cannot present any motive that will appeal to selfishness, for Jesus is void of selfishness. He cannot, therefore, remind Him of the honor that will accrue to Himself, such as the applause of the

universe and the plaudits of a redeemed world, for that would be somewhat on the order of a selfish motive, which would find no response in the pure mind of Jesus. All the Father can do, under the circumstances, is to bring to His holy mind fully and fairly the state of the case, presenting the situation as it is, and the benefits to others which will result therefrom, thus setting before Him the unspeakable joy that will accrue to angels and men. This the Father, through His angel, does.

Jesus, in exquisite mental anguish, is lying reverently on the ground, groaning, praying, pleading in the most intense agony. Instantly the angel appears and speaks to Him. He looks up—sees the angel, and bursts into a profuse bloody sweat. And being in an agony, He prays all the more earnestly, “O my Father, if this cup may not pass away from me, except I drink it, thy will be done.” Then the angel delivers a three-fold message from the Father.*

1. The Father sends greeting, “Thou art my beloved Son; in thee I am well pleased.” And informs Him that it all depends upon Himself whether He die as a sin-offering for mankind. That He will not permit any one to deprive Him of life, liberty and the pursuit of happiness, unless He of His own volition, without any constraint or compulsion whatever, willingly and cheerfully sacrifices all things, including life

* We learn what the message was by what Jesus said afterward, and from what is said above concerning the joy that was set before him. Mat. 26:53; Luke 24:46; Heb. 12:2.

itself, for the salvation of His fellowmen. That the sinful world and the few righteous in it have no claims upon him whatever. If He dies and redeems them, it is all a matter of free grace out of pure love. That His life is His own, and His will is free; that He can either give it for the salvation of men, or keep it, and let them all go. That He will not urge His beloved Son, or seek to impel Him in any way. And that now, or at any time during His sufferings and the terrible ordeal through which He would pass, if He should find it too great a sacrifice, or the pain and shame too severe for Him to endure willingly, if He would pray the Father He would instantly dispatch more than twelve legions of angels to rescue Him, and allow Him to ascend up where He was before.* Jno. 6:62.

2. "But," continues the message, "it is so written, and thus it behooves thee to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in thy name among all nations." If you desist from the great and awful undertaking, and call for the twelve legions of angels which I have placed at your service, "how, then, shall the scriptures be fulfilled, that thus it must be?" It behooves Him to pass through the fiery ordeal and die, the just for the unjust, or every son and daughter of Adam will die in sin, without the hope of resurrection. All will be lost, including the disciples and His mother. And even Enoch and Elijah will have to return to earth and die; for they are living on borrowed life—

* I do not claim to be giving this message word for word, but the substance of it. I read between the lines.

loaned to them in view of the great achievement contemplated by the Son of God and His victory over death. If the human race is now lost, it is gone world without end; and that without remedy. It is revealed to the mind of Jesus, "beside him there is no Savior." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

3. Therefore, in the third place, the Father, through this angelic messenger, sets before Jesus the joy that will result if He disregards the shame and endures the cross for the sake of poor, helpless, sinful man. How much of the joy is set before Him? All of it. Every particle of joy that will accrue to men and angels. For the world's destiny depending upon it, the case demands it. The Father will not omit any of the resulting joy, because He loves the world, and is not willing that any should perish; and because He loves His Son, and wishes His lofty mind to be abundantly supported and sustained by this pure motive.

Jesus Himself has said, "There is joy in the presence of the angels of God over one sinner that repenteth," and "Joy shall be in heaven over one sinner that repenteth." If there is joy in heaven among the angels over *one* sinner that repents, how much joy there must have been in the presence of God in glory on the day of Pentecost, when about three thousand were told to repent, and obeyed that day! And how the angels must have rejoiced a few days later, when there were five thousand! And what joy there was in heaven during the apostolic age, while thousands upon thou-

sands repented at the preaching of the Gospel! And what exceeding great joy in heaven over the multiplied millions who have repented since that time! Heaven rings with joy over the multitudes that are now repenting from day to day. All this was set before Jesus. But—

“Earth hath a joy, unknown in heaven:
The new-born joy of sins forgiven!”

That is a rich joy never experienced by angels. How sweet to each individual the joy of sins forgiven. What rapturous joy in the soul of each individual of the three thousand obedient, penitent believers on the memorable day of Pentecost! the day the old ship Zion was launched and spread her sails to the breeze!

When Philip preached in the city of Samaria, where many men and women became obedient to the faith, “there was great joy in that city.” And when he preached to the queen’s treasurer, of whom we read in the eighth chapter of Acts, that officer, after repentance and baptism, “went on his way rejoicing!”

When Paul and Silas spoke the word of the Lord to the Roman jailer and his family at Philippi, and led them to repentance, and baptized them the same hour of the night, that officer “rejoiced, believing in God with all his house.”

“ ’Tis the old time religion!
It was good for Paul and Silas;
It was good for the Roman jailer;
It was good for all his household!
And it’s good enough for me.”

What exquisite joy filled the mind of the many thousands that repented during the days of the apos-

bles! And O what sweet and rapturous joy filled and thrilled the hearts and souls of the multiplied millions who have repented since the apostles went to paradise!

Repentance, followed by trustful obedience, brings a joy the world can never give nor take away! Well might Wesley sing:

“How happy are they who their Savior obey,
And have laid up their treasures above.
Tongue cannot express the sweet comfort and peace,
Of a soul in its earliest love!”

A little daughter of near and dear friends of mine became a Christian as soon as she had entered into her teens. A neighbor, to test her spiritual knowledge, said to her, “I would join the church if it were not for being baptized.” She smiled so sweetly as she replied, “Why, that would be the happiest moment of your life! At least, it was so with me.”

This joy does not stop with “a soul in its earliest love,” but continues through life, triumphs in death, and lasts through all eternity! Well might the apostle say, “Rejoice in the Lord alway: and again I say, Rejoice!” Phil. 4:4.

So, then, over the myriads of sinners who repent there is double joy—joy among angels and joy among men. How great the joy when these two streams unite—joy of earth and joy of heaven!

Love is the basis of joy. When the Holy Father delivered this message and set this joy before His immaculate Son, it was love addressing love; for God is love, and Jesus is God manifest in flesh, the bright-

ness of the Father's glory and the express image of His person.

Love begets love. "We love God because He first loved us." In the gift of His Son He gave the highest expression of His love. When persons believe the gospel, they believe this; also, that Jesus loved them with a dying love. This causes them to love God and His Son, and fills them with sorrow that they ever sinned against such a loving, heavenly Father and such a loving Savior. This sorrow leads them to repent, and repentance leads to reformation. This is through faith; but faith works by love, and causes them to confess the name of the Savior they love, and obey Him in baptism. Taking God at His word, and standing on His promise, their souls are full of joy, which finds expression in rejoicing, and thrills them with the hope of being enabled to rejoice evermore with joy unspeakable and full of glory.

Love is the golden chain that binds
The joyful souls above;
And he is full of joy, who finds
His spirit glow with love!

"Though I speak with the tongues of men and of angels, and have not love, I am become *as* sounding brass, or a tinkling cymbal.

"And though I have *the gift of prophecy*, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

"And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not love, it profiteth me nothing.

"Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

“Rejoiceth not in iniquity, but rejoiceth in the truth;

“Beareth all things, believeth all things, hopeth all things, endureth all things.

• “Love never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

“For we know in part, and we prophesy in part.

“But when that which is perfect is come, then that which is in part shall be done away.

“When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

“And now abideth faith, hope, love, these three; but the greatest of these is love.”—*Paul*.

Through love, persons have been joyful under persecution. Jesus has foretold that His followers would be persecuted, and said:

“Rejoice ye in that day, and leap for joy: for, behold your reward is great in heaven.”

James writes, “My brethren, count it all joy when ye fall into divers temptations.” Paul says in regard to the terrible persecutions which he endured:

“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

“For the same cause also do ye joy, and rejoice with me.”

And sleepy Simon, lying out there slumbering during all the prayers and agony of the Savior and the communication of this message by the angel, when he does get his eyes open and becomes wide awake to a realization of these grand truths, writes:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

All this joy was set before the Savior.

Finally, the joy of the resurrection of the human family is set before Jesus. As death came upon all men through the disobedience of the first Adam, resurrection will come to all men through the obedience of the second Adam, if he holds steadily to his purpose and is obedient even unto death.

When Jesus comes the second time, the dead in Christ will rise first, then the saints who are living will be changed in a moment, in the twinkling of an eye, and all caught up together, to meet the Lord in the air, and be forever with Jesus. What joy that will be! At last all the dead shall be raised. And when it shall have been realized that all have had a fair opportunity, and that those who have accepted are saved to all eternity, what a shout of sacred joy will rend the universe! Then shall be brought to pass the saying that is written, "O death, where is thy sting? O grave, where is thy victory?"

And all this joy shall be eternal.

"When we've been there ten thousand years,
Bright shining as the sun!
We've no less days to sing God's praise,
Than when we first begun."

Since all this joy has been set before Jesus, but one of two results can follow: Either He will find the

shame too great, and the anguish too severe, desist from His purpose, signal for the twelve legions of angels, that are at His disposal, to come to His rescue and take Him home, leaving a lost world behind Him, or hold steadily to His purpose, despising the shame as insignificant compared to the results to follow His achievement, endure the cross for the joy to follow, die and rise again, and go home to glory, taking with Him a hundred and forty-four thousand redeemed ones—twelve thousand from each of the twelve tribes of Israel—as trophies of His victory, leaving behind Him a redeemed and hopeful world.

Praise His name! We know that, sustained by His boundless love, for the joy set before Him, He endured the cross, despising the shame, nobly died, triumphantly rose, “Allured to heaven, and led the way.”

“Oh, for this love, let rocks and hills
Their lasting silence break!
And all harmonious, human tongues,
Their Savior’s praises speak!”

This manifold joy set before Jesus explains the sudden change from heart-rending anguish to mild, lamb-like gentleness, His calm and serene demeanor during all His trials and torture, His composure amid taunts and jeers and insults, His fortitude during all His painful sufferings, and His peaceful resignation in death. Added to this, His triumphant victory over the monster, Death, should impel an admiring world to rapturously exclaim:

Behold the hero of redemption!

CHAPTER VIII.

JESUS ARRESTED, BOUND, MOCKED AND BUFFETED.

It is now late in the night following Wednesday, the thirteenth of Nisan. It is the second watch,* and the middle of the night approaches.

Jesus arises from prayer calm and serene; and from this on not a wave of trouble rolls across His peaceful mind.

Coming to His disciples, He finds them all asleep, and says to them:

“Why do you continue to sleep and take your rest? It is enough. The hour is come. Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand.”

While He is yet speaking, Judas Iscariot comes with a great crowd from the chief priests and rulers, carrying torches and lamps, and armed with swords and bludgeons. The traitor has given them a sign that the one whom he shall kiss is Jesus, the one they seek.

As they approach, Jesus, well knowing all things that shall befall Him, steps forth in front of His apostles, and inquires, “Whom seek ye?” They answer,

* Time, at the period of the crucifixion, was divided into twelve hours in the day, and four night-watches: evening, midnight, cock-crowing and morning: six to nine, nine to twelve, twelve to three, three to six.

“Jesus of Nazareth.” Jesus replies, “I am he.” Some of the crowd then go to the rear* of Jesus, surrounding Him, while others fall to the ground, leaving Judas standing. Then Jesus repeats His question, “Whom seek ye?” They return the same reply, “Jesus of Nazareth.” Jesus responds, “I have told you that I am he: if therefore ye seek me, let these go their way.” This is said in view of the fact that they are gathering in His rear where the apostles are, that a saying in His prayer may be verified, “Of them which thou gavest me have I lost none.”

Judas steps in front of the crowd, and draws nearer to Jesus to kiss Him, and says, “Hail, Master.” Jesus says, “Friend, wherefore art *thou* come?” Judas kisses Him. Jesus says, “Judas, betrayest thou the Son of man with a kiss?” They now begin to lay hold on Jesus, and, as they do so, we hear a voice from the disciples, “Lord, shall we smite with the sword?” We see a sword in the right hand of the impetuous Peter gleam in the lamp light, as he raises it quickly—then like a flash we see it descend with deadly aim toward the centre of the skull of Malchus, a servant of the high priest, but with a quick motion he moves a little toward his left—and whack—Peter has cut his right ear off. Then Jesus says to Peter:

* The statement of the common version: “Went backward and fell,” etc., does not bring out the true sense, and has been wrongly interpreted. The literal rendering of the Greek is: “go to the behind,” or, “to the rear,”—*i. e.*, to the rear of Jesus, to secure him. Those remaining in front fall to the ground to allow the light to shine on him so that the officers and Judas can get a good view of him.

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

"But how then shall the scriptures be fulfilled, that thus it must be?

"The cup which my Father hath given me, shall I not drink it?"

Jesus closed His work of healing in the temple last Monday; but this is a special case; so, taking hold of Malchus' ear, he says to His Father, "Permit me so far"—meaning, permit me to do this one thing—and, touching the ear lightly and gently to its place, He heals it.

Then Jesus says to the priests and captains of the temple and the elders, who have come out with the soldiers to take Him:

"Are ye come out, as against a thief, with swords and staves?

"When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

"But the scripture must be fulfilled."

Then all the disciples forsook Him and fled.

The soldiers now bind Jesus, and lead Him first to Annas, the father-in-law of Caiaphas the present high priest.

By this time some interest and curiosity is being aroused by the excitement, and persons leave their beds to learn the cause of the excitement. One young man arises hurriedly, and not wishing to take time to dress wraps the linen sheet around him and follows Jesus

and the multitude. Some young men in the crowd lay hold on Him; and He glides out of the sheet, and runs home naked.

Annas leaves Jesus bound, and sends Him on to Caiaphas, with whom the chief priests and scribes and elders are assembled.

Peter follows Jesus afar off, even to the palace of the high priest; and so does the other disciple*—that is, the other disciple mentioned in this connection, Judas Iscariot—who is known to the high priest, and goes in with Jesus into the palace; but Peter stops at the gate.

On arriving at the palace of Caiaphas, the high priest, we see a large square building, erected around an open court. We pass through an arch-way, called "the porch" in the Gospels, and enter into a large square open to the sky, and paved with bricks laid upon the ground.† Here Judas stops and also the

* The original reads, "the other disciple." It could have been no one other than Judas. He became known to the high priest when he bargained with him to deliver Jesus up for thirty pieces of silver, and goes now to collect the money. No other disciple could have gone into the palace with Jesus safely without being questioned.

† The great Palace Hotel in San Francisco was built on the same plan; likewise the beautiful Mexican building at the International Exposition at New Orleans. The following is from Geikie's "Words and Works of Jesus."

Explanation.—The houses of the great in the East are rather a group of buildings, or chambers, of unequal height, near or above each other, with passages between and intervening open spaces, the different structures having independent entrances and separate roofs. Such a house, or

minions who arrested Jesus and led Him to the palace. On two sides of this square, called the court, are verandas, and a large hall-like room on one side, with one whole side open to the court, and considerably higher, into which Jesus is taken, where the high priest has assembled the chief priests, scribes and elders.

The night is cold, and the officers and men build and kindle a fire in this open court.

Judas feels miserable and very lonely; he, therefore, goes through the arch-way, speaks to the maid that attends the gate and brings Simon Peter in. Peter comes directly to the fire, where the officers and servants are warming themselves. And as Peter stands there warming himself by the fire, the light thereof reveals his features, and the gatekeeper coming up toward the fire observes him closely and inquires, "Art not thou also one of this Man's disciples?" He denies and says, "I am not." And he sits down. She looks upon him, and says, "And thou also wast with Jesus of Nazareth." Peter says, "I know Him not, neither understand I what thou sayest." He arises, and goes out of the light of the fire into the porch, or archway, and immediately the cock crows. It is now midnight.

rather cluster of houses, has usually the form of a large hollow square, the four sides of which surround a roomy court, paved in some cases, in others planted with trees and ornamented with a lawn of soft green. . . . In some houses there is also a fore-court, enclosed from the street by walls, and, in all, the inner court is reached by an archway through the front building—"the porch," in the narratives of the Gospels."—DR. GEIKIE.

The high priest now asks Jesus concerning His disciples, and concerning His teaching. Jesus answers him:

"I spake openly to the world; I ever taught in the synagoue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

"Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."

Whereupon, one of the officers standing by strikes Jesus with the palm of the hand, saying, "Answerest thou the high priest so?" Jesus very calmly replies, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

After Peter has gone out into the "porch," or archway, another maid, coming to warm, remarks to those about the fire, "This man was also with Jesus of Nazareth." When Peter returns to the fire, a man says to him, "Thou art also of them." He answers, "Man, I am not."

Meanwhile, the chief priests and rulers, and such of the *Sanhedrists as are present, are seeking false testimony upon which to condemn Jesus to death; but find none that even they themselves consider sufficient. Though many willing witnesses come forward and offer to testify, no two of them agree in their statements. At last two come forward and volunteer false testimony based on what Jesus said last Monday, alluding to the temple of His body, "Destroy this temple, and in three days I will raise it up." But

* This is not a meeting of the Sanhedrim, but an informal gathering—akin to a mob.

even their statements do not agree: one says, "This Man said, I am able to destroy the temple of God, and to build it in three days"; while the other says, "We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." To use the language of Mark, "But neither so did their witness agree together."

This is very exasperating to Caiaphas the high priest, so he stands up in the midst of the gathering, and asks of Jesus, saying, "Answerest thou nothing? What is it which these witness against thee?"

But Jesus is silent in His reply.

Then the high priest puts Him on His oath, saying, "I adjure thee by the living God that thou tell us whether thou be the Messiah, the Son of God?" Jesus answers and says: "I am: and hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

Then the high priest rends his garments, saying: "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?" They answer and say, "He is guilty of death."

About an hour after the second denial, as Simon Peter warms himself by the fire, one affirms very confidently, saying, "Of a truth this man also was with him: for he is a Galilean." And one says to Peter, "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. Thy speech bewrayeth thee." And a kinsman of Malchus, whose ear Peter cut off, says, "Did not I see thee in the gar-

den with him?" Then Peter denied for the third time, and cursed and swore, saying, "I know not the man. I know not this man of whom ye speak"—and immediately while he is yet speaking the cock crows the second time. And the Lord turns and looks upon Peter, and Peter remembers the word of the Lord, how He said unto him, "Before the *cock crows twice, thou shalt deny me thrice." And Peter goes out, and weeps bitterly.

It is now about 3 o'clock A. M., as shown by cock crowing. Although Caiaphas and his minions are thirsting for the blood of the Son of Man, they can do nothing further till morning. They have to wait and get permission from Pontius Pilate to convene the Sanhedrim. It is contrary to Jewish law for the Sanhedrim to meet at night; and contrary to Roman law for it to convene without permission from the procurator.†

So the rulers retire, leaving Jesus in the hands of the officers and servants of the high priest, to be guarded by them till morning. And those that hold

* Wilson's position, that it meant, "before a watch trumpet shall sound"—that there were no roosters in Jerusalem—is not well taken. Authorities are all against him. It was only by the crowing of roosters that they knew when to sound the watch trumpet.

† Remember that Judea was a subjugated province, under the rule of the Roman Empire. That the Sanhedrim could not convene at night, we learn from Salvador and other Jewish authorities. That it could not convene without consent of the Roman Governor, we learn from Josephus. "Jewish Antiquities," Book 20, Chapter 9, Section. 1.

Jesus mock Him and smite Him. They blindfold Him, and smite Him with their hands, saying, "Prophecy unto us, thou Messiah, Who it is that is smiting thee?" They buffet Him, and even spit upon our dear Lord.

But Jesus is calm and serene, and remains silent.

NOTE.—Three things were necessary for a meeting of the Sanhedrim (or Sanhedrin, as some scholars spell it) in the time of Christ:

1st. The consent of the Roman governor.

2d. Daytime—about 9 A. M.

3d. Their regular meeting place—a hall in the temple enclosure.

None of these points met in the informal gathering of the night of the Savior's arrest; but all met in the meeting of the Sanhedrim, the next day.

1st. They received the consent of the governor, for they first led Jesus from "Caiaphas to Pilate's judgment hall," and Pilate gave his permission for them to convene the Sanhedrim by saying, "Take Him and judge Him according to your law." John 18:28-31.

2d. The time was correct; for by the time they could lead Jesus to the Praetorium, or judgment hall, thence to the temple, and convene the Sanhedrim, it would be about 9 A. M.

3d. It was held in the proper place; for Judas came to them, and threw down the thirty pieces of silver in the temple. Matt. 27:3-5.

"The room they met in was a rotunda, half of which was built without the temple and half within; that is, one

semi-circle was within the compass of the temple, the other semi-circle was built without, for the Senators to sit in, it being unlawful for any one to sit down in the temple. The right of judging in capital cases belonged to this court, and the sentence could not be pronounced in any other place but in the hall called Laschathaggazith, or the hall paved with stones" (*Encyclopædia Britannica*).

ORDER IN WHICH THE SANHEDRISTS SAT.

"The judges before whom Jesus was led, sat, turbaned, on cushions or pillows, in Oriental fashion, with crossed legs, and unshod feet, in a half circle; Caiaphas, as high priest, in the center, and the chief, or oldest, according to precedence, on each side. The prisoner was placed, standing, before Caiaphas; at each end of the semi-circle sat a scribe, to write out the sentence of acquittal or condemnation. Some bailiffs, with cords and thongs, guarded the accused, while a few others stood behind to call witnesses, and, at the close, to carry out the decision of the judges."—DR. GEIKIE.

During all this time, Jesus was bound. According to the authorities, they bound a prisoner by tying his hands behind him and placing a rope on his neck with which to lead him. Jesus was thus bound from about 11 o'clock Wednesday night till 9 o'clock Thursday morning. When Jesus was arrested, John says they bound Him; the other Evangelists say they led Him. When He was taken to Pilate the first time, it is said they led Him; and when He was taken thence into the council chamber, before the Sanhedrim, it is said they led Him; which shows He was still bound. After the hearing before the Sanhedrim, it is said they bound Him, which shows that He was unbound after He was taken into that assembly. He was unbound while on trial before Pilate, as shown from

the fact that they undressed and redressed Him, and placed a reed in His hand. He was left unbound till they got ready to lead Him to the place of crucifixion. It is evident that He was taken before Pilate before His examination before the Sanhedrim, because John says He was taken from Caiaphas to the Praetorium. John is the only writer that records this fact, as he is the only one that says He was taken to Annas.

CHAPTER IX.

THE FIFTH DAY—THURSDAY.

“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

“And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”—*Peter*, Acts 3: 13-15.

The chief priests and elders and officers left Jesus bound; and, very early Thursday morning, they lead him from the house of Caiaphas to the hall of judgment, called the Praetorium; but, as it is the day of the preparation for the passover, they do not enter into the Praetorium, lest they be defiled, as they wish to eat the passover.* Therefore, Pilate comes out

* In speaking of the Savior's trials, Dr. Geikie says: “Pilate, also, had arrived from Cæsarea to secure, in person, the preservation of order in the dangerous days of the feast. His quarters were in the new palace, built by Herod the Great, on Zion. It was the pride of Jerusalem. ‘The kinds of stone used in its construction,’ says Josephus, ‘were countless. Whatever was rare abounded in it. The roofs astonished every one by the length of their beams and the beauty of their adornment. Vessels, mostly of gold and silver, rich in chasing, shone on every side. The great dining-hall had been constructed to supply table-couches for three hun-

upon the pavement in front of the judgment hall, and, seeing Jesus standing there bound, he inquires, "What accusation bring ye against this man?"

They answer, "If he were not a malefactor, we would not have delivered him up unto thee,"

It being so unreasonable and so foreign to Roman jurisprudence, to send a prisoner without a specific charge alleged, Pontius Pilate refuses to take cognizance of the case, saying, "Take ye him, and judge him according to your law." Acts 25:27.

The Jews say in reply, "It is not lawful for us to put any man to *death." But by the time they are done speaking, Pilate has withdrawn into the judgment hall.

Therefore, the elders, chief priest and scribes march with Jesus from the Praetorium to the temple, and

dred guests. Others opened in all directions, each with a different style of pillar. The open space before the palace was laid out in broad walks, planted with long avenues of different trees, and in which was the place where Pilate's judgment seat was placed, on an elevation known as the Gabbatha—the high place—from its being raised above the crowd, and as 'The Pavement,' because it was laid, according to Roman custom, where judges sat, with a mosaic of colored stones. It was, very possibly, a permanent erection, square, or of crescent shape, of costly marble in keeping with the splendor so dear to Herod, its builder; projecting from the front of the 'Judgment Hall,' in the palace, and easily accessible by a doorway from it. It was a maxim of Roman law that all criminal trials should be held on a raised tribunal, that all might see and be seen.' " (Dr. Geikie.)

* The power to punish with death had, by the Romans, been taken out of the hands of the Jews. Their remark shows that they were determined that Jesus should die.

lead Him into their council chamber, where He is unbound and undergoes a brief trial before the Sanhedrim. They do not summon witnesses, for they have none that know anything against the prisoner. But knowing that Jesus has already confessed Himself to be the Son of God, they assume that He will do it again; they, therefore, question Him: "Art thou the Messiah? Tell us."

Jesus says to them: "If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God."

Then they with united voice inquire, "Art thou then the Son of God?"

He calmly replies, "It is as you say—I am."

Then, with one accord, they say, "What need we any further witness? for we ourselves have heard of his own mouth."

They then rebind the Savior, and propose to return with Him to Pilate. But, behold, as they emerge from the council chamber, Judas appears with his thirty shekels of silver in his hand, a victim of remorse, and the picture of despair, overwhelmed with unbearable sorrow, as he exclaims, "I have sinned in that I have betrayed the innocent blood." And he offers to return the thirty pieces of silver; but the priests refuse to receive the money, saying, "What is that to us? See thou to that." Judas hurls the money into the temple,* and falling headlong, he sobs with

* The word is "*naos*," meaning the temple proper—not "*hieros*," meaning the temple precincts or enclosure.

indescribable anguish. Then as they lead Jesus away, he rushes frantically away and hangs himself.*

This has been a puzzle to critics and commentators. The best effort at reconciliation hitherto, has been to guess that the rope broke, and that the fall disemboweled him. But the fact that the Greek says he "fell head foremost" is fatal to it.

The true explanation is, that the statement of Peter, or some other eye-witness that related the facts to Luke, is a highly figurative expression, describing the

* "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

"Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

"And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

"Wherefore that field was called, The field of blood, unto this day.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

"And gave them for the potter's field, as the Lord appointed me." Mat. 27:3-10. Spoken by Jeremiah, but written by Zechariah.

"This man purchased a field with the WAGES of the WICKEDNESS, and falling head foremost, he burst in the middle, and all his bowels were poured out. Acts 1:18. *Emphatic Diaglott*.

awful anguish of Judas, in which his bowels poured out, so to speak. Let Scripture interpret Scripture. Similar expressions are used, in both the Old Testament and the New:

“His bowels did yearn upon his brother; and he sought where to weep.” Gen. 43: 30.

“I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels.” Psalm 22: 14.

“Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth.” Lam. 1: 20; 2: 11. See, also, Psalm 109: 18; Josh. 7: 5; Phil. 2: 1; Col. 3: 12; Job 16; 13; Esther 7: 8.

The word “bowels” was used as a metaphor for the tenderest emotions, just as we use the word “heart.”

For a fuller discussion of Judas, see “The Devil—His Origin and Overthrow.” Morgantown, W. Va. The Acme Pub. Company. Price, 25 cents.

After binding Jesus, the whole multitude arise and lead Him unto Pilate. But they do not inform Pilate that they have tried the prisoner according to their own law, as he had told them to do, and have condemned Him to death for blasphemy, and now ask him, as the Roman governor, to confirm the sentence. No; they accuse Jesus of treason against the Roman Empire. As Jesus stands in the presence of the governor for the second time, His accusers say:

“We found this man perverting the nation, and forbidding to pay tribute to Cæsar, saying that he himself is the Messiah, a King.”

Pilate stands and looks upon Jesus, giving Him to understand that He has a right to be heard in His own

defense. But Jesus stands silent before him. As the priests and rulers multiply their accusations, Jesus remains silent. Then Pilate says unto him,

“Answerest thou nothing? behold, how many things they testify against thee?”

To the great astonishment of the governor, Jesus still remains silent, and “answers to never a word.” *Pilate marvels greatly, and returns into the judgment hall, calling upon Jesus to follow him. Jesus enters, and stands before the governor. Pilate has Him unbound, and inquires, “Art thou the king of the Jews?”

This question cannot be answered, Yes or No. For Jesus is a king, in one sense; but not in the sense of the accusation. So Jesus answers that question by asking another: “Sayest thou this thing of thyself, or did others tell it thee of me?”

Pilate curtly replies: “Am I a Jew? Thine own

* “He withdrew into the interior of the *prætorium*, and had Jesus summoned thither. We observe in the sequel, that the Roman judge alternately occupies a threefold position. When he speaks to the Jews about the proceedings, he is standing without on the square, in front of the palace, among them. When he undertakes the judicial hearing, he withdraws with the accused, and with the witnesses who take part in the proceeding, into the judgment-hall, carefully, no doubt, attended by some representatives of the complainants. But when he declares the judicial sentence, he mounts the judgment-seat, which is erected on a consecrated foundation on the elevated stone platform.” (Lange’s *Life of Christ*, Vol. IV, p. 341.)

nation and the chief priests have delivered thee unto me: what hast thou done?" Jesus answers:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate inquires, "Art thou a king, then?"

Jesus replies:

"It is as thou sayest. I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

"Pilate saith unto him, What is truth?" And when he has said this, he comes out again unto the Jews, and saith unto them, "I find in him no fault *at all*."

"But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

For he knows that through envy they have delivered Him. They exclaim, "No! No!" "And they are the more fierce," to use the language of Dr. Luke, saying, "He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place."

Pilate thinks he sees a chance to unload the responsibility. When he hears of Galilee, he asks if the prisoner is a Galilean. Being informed that he is, and knowing that Galilee belongs to the jurisdiction of Herod, and that Herod and his staff are now in Jerusalem, attending the feast of the passover, he resolves to transfer the case to Herod's court and have done with it. He accordingly sends Him to Herod, without delay. But Herod and his men of war set Him

at nought, array Him in gorgeous robes, and send Him back to Pilate.*

When Jesus and His accusers return to Pilate's praetorium, they find the multitude clamoring for the governor to release a Jewish prisoner unto them, as the boon of the passover, it being the custom to release one at each paschal feast. The people seized upon the opportunity to call the governor's attention to this matter while Jesus and His accusers were gone to Herod, carrying the absorbing interest of that case with them; and they clamor still louder when they see the officers returning with that distinguished prisoner.

The friends of Barabbas,† a noted criminal, who committed murder in an insurrection, are interesting themselves in his behalf, knowing that it is his only chance for life and liberty.

When Pilate sees Jesus brought back—Herod hav-

* And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him: and he hoped to have seen some miracle done by him.

"Then he questioned with him in many words; but he answered him nothing.

"And the chief priests and scribes stood and vehemently accused him.

"And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. Luke 23: 8-12.

† "Some very ancient authorities cited by Origen, read 'Jesus, the son of Abbas,' which Michaelis says is undoubtedly the original reading."—*Emphatic Diaglott*.

ing treated the matter lightly; but withal having found nothing against the prisoner—he thinks he sees an easy way to dispose of the case at once. He will release Him as the boon of the passover. So he calls together the chief priests and rulers of the people, and proposes a compromise. He says to them:

“Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him: and lo, nothing worthy of death is found in him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) But they cry out all at once, ‘Away with this man, and release unto us Barabbas.’” (A notable prisoner, who for a certain sedition made in Jerusalem, and for murder, is now lying in prison.)

Thereupon, Pilate, desiring to release Jesus, speaks again to them, and inquires, “What will ye then that I shall do unto Him whom ye call the King of the Jews?” And they cry out, “Crucify him! Crucify Him!” Pilate replies, “Why, what evil hath he done?” And, receiving no answer, Pilate says, for the third time, “I have found no cause of death in him.” No offense against Roman law. Then, with a determination worthy of a firmer man, he says emphatically:

“*I will chastise him, and let him go!*”

So saying, Pilate abruptly returns into the judgment hall, and orders Jesus scourged. The soldiers scourge Him with a gusto of delight. Then they plat a crown of thorns, and place it on His head. And they put on Him a purple robe. And they smite Him with their hands, saying, “Hail, King of the Jews!”

Then Pilate comes forth again, and says, "Behold, I bring him forth unto you, that ye may know that I find no fault in him." No crime against the Roman law.

As Pilate comes forth, the multitude earnestly and loudly call upon him to do as he has ever done, and release a *man* unto them. They call loudly, and louder still, "A man, a *man*, a MAN! Release a MAN!"

Then Jesus comes forth wearing the crown of thorns, and the purple robe. And Pilate saith unto them:

"BEHOLD THE MAN!"

By which he means, "Behold the man that I propose to release unto you." As much as to say, "You are yelling for a man—here he is! See!"

When the priests and officers see Jesus, they cry out, "Not this man! but Barabbas!" "What then shall I do with Jesus, called the Messiah?" They cry out, "Crucify him! Crucify Him!" Then Pilate, in a spasm of desperation, thunders in their ears, "Take ye him, and crucify him: for I find no fault in him." The Jews answer him, "We have a law: and by our law he ought to die, because he made himself the Son of God."

When Pilate hears this, he is more fearful than ever, and goes again into the judgment hall, and inquires of Jesus, "Whence art thou?" But Jesus makes no reply. Then saith Pilate unto Him, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?"

Jesus answers, "Thou couldst have no power at all against me, except it were given thee from above: therefore, he that delivered me unto thee hath the greater sin." Greater than otherwise, because sin against higher authority.

Pilate wishes to release Jesus, but he desires to do so with the consent of the Jews. He therefore comes forth and makes another effort. But this effort proves fruitless. The Jews cry out, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."*

When Pilate hears that saying, and begins to realize that he may lose his office, and possibly his head, he brings Jesus forth, and sits down on the judgment seat to pronounce sentence against Him. It is the preparation for the passover, and about the sixth hour—high noon—12 M. (Here, again, let Scripture interpret Scripture. John, the writer who says it was about the sixth hour, when Pilate sat down on the judgment seat, uses the same expression in reference to the noon hour when Jesus rested at Jacob's well in

* John says, "from thenceforth Pilate sought to release him." But he is now powerless to do so. He made his fatal mistake, when he offered a compromise, and made bad matters worse when he scourged Jesus, without a compromise. Now, when the Jewish officers threaten to report him to Cæsar, Pilate must yield to their wishes. For when Cæsar asks him, "Why did you let that kingly pretender go?" he cannot say he was innocent, for then Cæsar will inquire, "Why did you scourge an innocent man?" These cunning Jewish priests and politicians have Pilate in a hole. They can go to Rome and maintain against him that he either scourged an innocent man, or released a guilty one.

the heat of the day: "Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour." John 4:6.)

Pontius Pilate has now taken his place on the judgment seat, for the first time since the trial began. He does not take this seat till he is ready to pronounce sentence. And up to this time he has had no idea of pronouncing sentence against Jesus of Nazareth. But now he feels forced to condemn the prisoner, and preserve his office. And he thinks he is now ready to do so. But an unforeseen circumstance occurs which causes a further delay.

When he has sat down on the judgment seat, his wife sends word unto him, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

Poor Pilate! His mind is divided. His heart is rent and torn asunder by conflicting influences and contending emotions. His conscience, and the love of wife, and the love of justice, say, Acquit Jesus; but the fear of Rome, and the love of pelf and power say, Condemn Him. The love of office, and self-preservation just tilted the beam, and placed him on the judgment seat to condemn the prisoner; but this message from his loving wife overbalances all that, and brings the scale to an equipoise. What can he do? If he acquits Jesus after having scourged Him, he has Emperor Caesar to reckon with. If he condemns him, he has Mrs. Pilate to reckon with. He must do something to gain time to think. He hastily decides to submit the question to the suffrage of the people. So

he inquires, "Which of the two will ye that I release unto you, *Jesus Barabbas, or Jesus Messiah?"

By acclamation they choose Barabbas. Pilate saith unto them, "What shall I do then with that Jesus who is called Messiah?" They all cry out and say, "Let him be crucified." The governor says, "Why, what evil hath he done?" But they cry out the more, saying, "Let him be crucified."

This crowd is composed of the rabble of Jerusalem, so far as the common people are concerned. They are not filled with enmity toward Jesus of Nazareth, as the priests and rulers in Israel; but they are friends and partisans of Jesus Barabbas, and they wish him released. They care not who dies, innocent or guilty, just so the life of this desperado is preserved. And the envious priests and politicians have instructed them to drop the name *Jesus*, and just call the name *Barabbas*. Accordingly, the name "Barabbas!" rends the air. It is vociferated alike by priests and people.

Rising above the din and confusion, we hear the

* Dr. Adam Clarke says: "In some manuscripts, and in the *Armenian* and *Syriac*, this man has the surname of *Jesus*. Prof. Birch has discovered this reading in a Vatican manuscript, written in 949, and numbered 354, in which is a marginal note which has been attributed to Anastasius, bishop of Antioch and to Chrysostom, which asserts that in the most ancient manuscripts the passage was as follows: '*Which of the two do you wish me to release unto you, Jesus Barabbas, or Jesus who is called Christ?*' As *Jesus* was a very common name among the Jews, and as the name of the father was often joined to that of the son, as Simon Barjonah, so it is probable it was the case here, *Jesus Barabbas*, *Jesus*, son of *Abba* or *Abbiah*." This makes the history very plain.

voice of Pilate, exclaiming, "Behold your king!" But they are instant and insistent, with loud voices, exclaiming, "Away with him! Away with him! Crucify him!"

Pilate saith unto them, "Shall I crucify your king?" The chief priests answer, "We have no king but Caesar."

Pilate would say more, but priests and people yell so much and so loud, and create so much tumult and confusion, the governor cannot be heard. To get attention, he must do something that can be seen. He has a basin of water brought to him, and he washes his hands before the multitude, saying, "I am innocent of the blood of this just person. See!" Then all the people answer and say, "His blood be on us, and on our children."

Pilate now takes them at their word. He releases Barabbas unto them. And having already scourged Jesus, he delivers Him up to be crucified. So reads the Greek—having previously scourged Jesus, is the principal reason why Pilate is constrained to yield to the importunity of the Jews, and allow Him to be crucified.

During all the confusion and commotion, and the mockery that follows, Jesus is as serene as the summer, and as calm as the placid waters of Galilee.

*Now the soldiers of the governor take Jesus into the common hall, and gather unto Him the whole

* It was contrary to Roman law to crucify a prisoner the day of his conviction. The crucifixion of Jesus, therefore, was deferred till the next day.

band of soldiers—a cohort of five hundred men. They have the night before them, and they make sport of Jesus, for their own vicious amusement. They strip Him of His clothing, and put upon Him a Scarlet coat and a purple robe. And when they have platted a crown of thorns, they put it upon his head, and place a reed in His right hand; and they bow the knee before Him, in mockery, saying, “Hail, King of the Jews!” And they spit upon Him, and take the reed and smite Him on the head.

Thus these Roman soldiers treat a prisoner whom it is their duty to guard and protect, rendering Him as comfortable as practicable under the circumstances. But they finally re-clothe Him with His own garments, and all rest till morning.

Where are the pious priests and people who hounded Jesus to prison and to judicial condemnation? They are eating the passover; for they refused to enter the praetorium lest they be defiled, that they might eat the paschal lamb: and now they are certainly eating it. And tomorrow they will come out and enjoy the sight of the sufferings of their victim on the cross, oblivious to the fact that He is the true paschal Lamb, sacrificed for their sins and the sins of the whole world.

NOTE.—The prophet Isaiah, in a wonderfully minute and graphic prediction concerning the Messiah, says, “He was taken from prison and from judgment.” Isaiah 53:8.

Modern translators and commentators are disposed to change the reading, and leave out the word prison, because they do not know of any place for its fulfillment. But here is a place for fulfillment. It is not likely the soldiers

mocked him all night. They would become satiated after awhile, and wish to imprison him, and take some rest themselves. A vaulted hall has recently been discovered in Jerusalem, supposed to have been the place where Jesus was scourged, and in which he is supposed to have been imprisoned, at some stage of the trial, or afterward. See Modern Speech, New Testament, Jno. 19:4, footnote.

If Jesus was not imprisoned, it is a remarkable fact that he endured every indignity and suffering that his apostles were afterward called upon to endure, except imprisonment.

Accepting the conclusion that Jesus was tried on Thursday and crucified on Friday, throws a flood of light on this awful tragedy, and causes all the recorded facts to dovetail together most wonderfully.

For all these trials and the crucifixion to have taken place between 6 A. M. and 9 A. M. was an utter impossibility. And in that event the soldiers would have had no time to call together the whole band of soldiers, and undress and dress and leisurely mock and abuse the Savior. And the Roman law would have been violated, which forbids crucifixion the day of conviction.

I do not pause to refute all the errors taught on this subject, but state the truth believing it will commend itself to the readers.

As darkness is dispelled by the entering light, so error disappears before the rising sun of truth. "*Amicus Caesar, amicus Brutus, sed major veritas.*"



CHAPTER X.

THE SIXTH DAY—FRIDAY.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth." Isaiah 53:7-9.

"Because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." I. Pet. 2:21-24.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree." Gal. 3:13.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

"Him hath God exalted with his right hand *to be* a Prince and a Saviour." Acts 5:30.

"And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree." Acts 10:39.

"And though they found no cause of death *in him* yet desired they Pilate that he should be slain.

"And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre." Acts 13:28, 29.

"Who for the joy that was set before him endured the cross, despising the shame." Heb. 12:2.

Very early Friday morning great crowds are gathering around Pilate's judgment hall, called the *prae-torium*. This includes the friends and enemies of Jesus, and morbidly curious spectators. Jesus, bearing His cross, is led forth to be crucified. And two others, malefactors, are led with Him to be put to death. The crowds follow Him—a great company of people, and many women bewailing and lamenting Him. Everybody seems to be moving toward the place of crucifixion. There is only one lone traveler moving in the opposite direction.

As they come out they meet one Simon of Cyrene, the father of Alexander and Rufus, coming out of the country. The soldiers halt him, and turn him the other way. And the gallant centurion, out of compassion for the weeping women, and because he knows Jesus is a righteous man suffering unjustly, allows the soldiers to take the cross-beam from off the prisoner, and compel Simon to carry it. While they are halted placing the *crosspiece on the Cyrenian, Jesus

* The pictures which represent Jesus as crucified on a post, and as carrying the same till he falls exhausted under the weight of it, are very misleading. For he was able to make this speech, and Paul and Peter both say distinctly and repeatedly, that he was crucified on a tree. It was the cross-beam that he carried. That they sometimes crucified on a tree; see Gibbon's *Decline and Fall of the Roman Empire*, Vol. 3, page 141.

turns around, and thus addresses the weeping women:

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

"For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.

"Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

"For if they do these things in the green tree, what shall be done in the dry?" Luke 23:28-31, Revised Version.

If Jesus were disposed to slip through the crowd and escape, as He did on a former occasion (Luke 4:28-30), He now has a fine opportunity for the undertaking; but He is going voluntarily to death, as a willing sacrifice for man, sustained by the "joy set before Him." He can at any time summon twelve legions of angels to rescue Him, if He so desires.

They now move on till they arrive at a place, near the city, called the Skull—Hebrew, *Golgotha*; Greek, *Cranion*; Latin, *Calvary*. Here they give Jesus vinegar to drink, mingled with gall. He touches it to His lips, but does not drink. Then they offer Him wine mixed with myrrh, but He refuses to receive it. They take the cross from Simon and fasten it securely to a tree. They place a large peg or spike in the side of the tree, as a saddle for the prisoner to sit upon. Then four soldiers strip Jesus of His clothing and sit Him upon the peg, with His back against the tree. Then each of the four take a hand or a foot, placing the backs of His hands against the cross-beam above Him, and draw up His knees till the soles of His feet

rest flat against the tree. Then simultaneously they drive nails and spikes through hands and feet. And Jesus exclaims: "Father, forgive them; for they know not what they do!"

Then the soldiers take His outer garments and divide them into four parts, to every soldier a part; but His under garment they find to be without seam, woven throughout, and they say, "Let us not rend it, but cast lots for it, whose it shall be." And they cast lots. Matthew and John, who are both present, attest the truth of this, and say it fulfills the prophecy of Scripture: "They parted my raiment among them and for my vesture they did cast lots."

It is now the third hour of the day—nine o'clock.

The four soldiers sit down and watch Jesus. And an inscription, which Pilate has written on a white board, is set up over Him upon the cross:

ΟΥΤΟΣ ΕΣΤΙΝ
ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ
Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ
ΙΟΥΔΑΙΩΝ

*Hic est
Jesus Nazarenius
Rex
Judæorum*

ישו
הנצרי
מלך
היהודים

“This is Jesus of Nazareth, the king of the Jews.”*

This title is read by many of the Jews, for the place of crucifixion is nigh to the city, and it is written in Hebrew, and in Latin, and in Greek.† The chief priests of the Jews go hurriedly to Pilate, and say: “Write not, The King of the Jews; but, that he said, I am King of the Jews.” Pilate replies, “What I have written, I have written!”

In the meantime, they crucify the two malefactors, one on each side of Jesus. And the people stand beholding. And the rulers, who also stand among the people, deride the crucified Savior, saying: “He saved others: let him save himself, if he be the Messiah, the chosen of God.” Some of the soldiers also mock Him, coming to Him and offering Him vinegar, saying: “If thou be the king of the Jews, save thyself.” And even one of the malefactors, hanging on a cross by His side rails on Him, saying: “If THOU art the MESSIAH, save thyself and us.” But the *other* one rebukes that one, answering: “DOST THOU not even fear GOD, since thou art under the *same* Sentence?

* It will be noticed that each inscription bears *first place*: the Greek, because it reads from left to right; the Hebrew, because it reads from right to left; the Latin, because it occupies the central position as the official language of the country.

† Luke says it was written in Greek, and Latin, and Hebrew: because he was a Greek, and Greek reads from left to right. John says it was written in Hebrew, and Latin, and Greek—Revised Version—for he was a Hebrew, and Hebrew reads from right to left. This affords a most beautiful harmony.

And *we*, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss." And he says to Jesus: "Remember me when thou comest in thy KINGDOM." Jesus replies, "Indeed I say to thee, This day thou shalt be with me in PARADISE."*

John is standing near the cross. Also, Mary the mother of Jesus, and some other women. Seeing his mother and the beloved disciple standing near, Jesus says to His mother, "Woman, behold thy SON!" Then he says to John, "Behold thy mother!" And from that day that disciple takes her as his own.†

They that pass by revile the suffering Savior, wagging their heads, and saying:

"Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

"Likewise also the chief priests mocking *him*, with the scribes and elders, say,

"He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

"He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God."

But now a terrible phenomenon strikes terror to these mockers and revilers! It is now the sixth hour (noon), and behold, an awful darkness covers the

* The quotations are from the *Emphatic Diaglott*, with which the Revised Version agrees substantially.

† Not his own *home*, as the common version has it: for the word is not in the Greek, and John had no home in Jerusalem.

whole land, and the sun at its zenith is darkened and gives no light, and the veil of the temple is rent in the midst!*

This gloomy darkness continues three hours, extending to the ninth hour—3 o'clock P. M. An awful stillness prevails. But, as the ninth hour draws near, Jesus breaks the solemn silence, by exclaiming aloud, in the Hebrew tongue: "Eli, Eli, lama sabachthani?" That is to say, "My God! My God! Why hast Thou forsaken me?"†

Some of the bystanders, hearing this, say, "Be-

* The priests in the temple could not see that the sun was darkened, but they were terror-stricken to see the rent place in the middle of the vail—which they viewed by the light of the golden lamps.

† Quoting the Twenty-second Psalm. We do not know whether he quoted the whole Psalm; but if he did, he repeated several predictions that were then being fulfilled:

"They that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him seeing he delighted in him."

"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."

"The assembly of the wicked have inclosed me: they pierced my hands and my feet."

"They look and stare upon me. They part my garments among them, and cast lots upon my vesture."

"All the nations of the earth shall remember and turn unto the Lord: and all the kindred of the nations shall worship before thee."

"They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this,"

hold, he calleth for Elijah!" Others say, "Let be; let us see whether Elijah will come to save him."

Then, Jesus knowing that all things are now accomplished, that the *Scripture may be fulfilled, He saith, "I thirst." There is a vessel full of vinegar sitting there: and one runs and fills a sponge with the vinegar, and placing it on a reed of hyssop, puts it to His mouth. When Jesus has moistened His lips, He triumphantly exclaims with a loud voice:

"IT IS FINISHED!"

Then, in a lower tone, He calmly and reverently says: "Father, into thy hands I commend my spirit." And bowing His head, He gives up His spirit.

And, behold! the vail of the temple is rent in two from the top to the bottom, and the earth does quake, and the rocks are rent asunder.

With the rending of rocks and the quaking of the earth, the darkness disappears: and there hangs Jesus on the central cross, silent in death.

The watchers see, and fear greatly; and the centurion commanding exclaims: "Certainly this was a righteous man. Truly this was the Son of God!"

The rulers and scoffers have disappeared. And all the people who remain after the darkness, and come together to this sight, now beat their breasts and return. But all the friends and acquaintance of Jesus, and the women that followed Him from Galilee, pause in the distance, and stand to take one last lingering look.

* Psalm 42: 2.

Now the Jews, because it is the preparation, that the bodies may not remain upon the cross on the Sabbath (for today is a high Sabbath) beseech Pilate that their legs may be broken, and that they may be taken away. Then the soldiers come and break the legs of the two malefactors; but when they come to Jesus, they see that He is dead already, so they do not break His legs. But one of the soldiers with a spear pierces His side, and forthwith there flows therefrom both blood and water. The Apostle John sees it, and attests the truth thereof, saying it is done that the Scripture may be fulfilled, "A bone of him shall not be broken." Also, the Scripture which saith, "They shall look on him whom they pierced."

Behold, a secret disciple of Jesus, who has heretofore timidly remained in the background, now comes to the front. He is a rich man of Arimathea, named Joseph. He is himself waiting for the kingdom of God. He is a good man, and a just. Though he is a member of the Sanhedrin, he is an honorable counselor, and one who never consented to the condemnation of Jesus. Though hitherto concealing his discipleship for fear of the Jews, he now goes boldly to Pilate and requests the body of Jesus that he may give it burial. Pilate wonders whether he is already dead. He calls in the centurion to ascertain the fact, and being assured by that officer that he has been dead for some time, he grants Joseph's request. He comes therefore to take the body of Jesus.

And there comes also Nicodemus (who came to Jesus the first night) bringing a mixture of myrrh and

aloes, about a hundred pounds. And the two take the body of Jesus and wrap it in clean linen cloths with the spices, according to the Jewish burial custom, and lay it in a new tomb belonging to Joseph, which he has had hewn in a rock in a garden, near the scene of the crucifixion. In this tomb never man before was laid. When they have respectfully placed the body of Jesus within, they roll a great stone to the door of the sepulcher and depart. And the Sabbath is approaching.

Many women who came with Jesus from Galilee, and witnessed the crucifixion, have followed and seen the sepulcher, and how His body was laid. And there is Mary Magdalene, and Mary the mother of James and Joses, sitting over against the sepulcher.

*Now the chief priests and Pharisees come together unto Pilate:

"Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

"Pilate saith unto them, Ye have a watch: go your way, make *it* as sure as ye can."

So they go and make the sepulcher sure, sealing the stone, and placing guards around it.

* Matthew says it was the day that followed the preparation—that is, the preparation for the Passover, on which Jesus was tried. He was crucified on the preparation for the Sabbath, and the guards were placed the same day, for the priests and Pharisees would not leave the tomb one night unguarded, for fear the body might be stolen that night.

On leaving the tomb, the Galilean women go and prepare spices and ointments, and rest during the Sabbath according to the commandment.

ELI, LAMA SABACTHANI.

When Jesus hung upon the tree,
And groaned, and bled, and died,
Through untold love for you and me,
In agony he cried:

"Eli, lama sabacthani!" *

The nails did pierce his hands and feet,
The thorns did press his brow;
His lovely voice, in accents sweet,
So sadly sounded now:

"Eli, lama sabacthani!"

His pain and torture were complete,
And anguish knit his brow!
The blood did bathe his hands and feet,
His aching head did bow:

"Eli, lama sabacthani!"

Thick darkness reigned, all round the place,
From six—the hour—till nine!
The noon-day sun had hid his face,
And did refuse to shine!

"Eli, lama sabacthani!"

His body he resigned to death—
He felt affliction's rod—
And with his last expiring breath,
Resigned his soul to God:

"Eli, lama sabacthani!"

The earth did quake, the rocks did rend—
All nature stood aghast!
That awful anguish had an end—
That piercing cry had passed.

"Eli, lama sabacthani!" †

* I abbreviate for the sake of the measure.

† Aramaic—pure Hebrew would be "*azabthani*."

NOTES.

The Jews had a Roman guard appointed for the security of the temple. During festivals it was removed from the castle of Antonio to the outer court of the temple, to quell any tumult that might arise. This guard was placed around the tomb.

The tomb was an artificial cave, hewn in the side of an immense rock, on a hillside. To the door of this a large stone was rolled, and the Roman seal attached to the extremities of a cord, or leathern band, placed across the front. It was death to remove it or break it.

Where the word "sabbath" occurs in Matthew 28:1, it is plural, "sabbaths." Also, in several other places. Here the word "week" is also sabbaths in the Greek. The word "sabbath," singular and plural, is found in the Greek New Testament sixty-eight times. The word is transferred, like *baptizo*, fifty-nine times—*Sabbaton*, *Sabbath*; and *Sabbata*, *Sabbaths*. But it is translated nine times by the word "week!" In the following seven places, "week" stands for *plural* Sabbaths in the Greek: Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7, and I. Cor. 16:2; and in the following two places, it stands for one single Sabbath only! for one single day! Luke 18:12, and Mark 16:9. And five of these strange translations are in the account of our Lord's resurrection! If it was right to *transfer* the Sabbath in fifty-nine places why not have done so in the other nine? In ten places, the plural Sabbaths in the Greek is transferred into the singular Sabbath in the English. Instead of the "first day of the week," in the original it is the first day after the Sabbath; and in Matthew 28:1, it is the evening after the Sabbaths. Friday was the Paschal Sabbath and Saturday the Weekly Sabbath. Jesus was dead three hours of the first, and all of the second Sabbath. While it may not mislead the ordinary reader to translate "the first day of the week" instead of "first after Sabbaths," as that is the day alluded to, I shall give it as it is in the original, as I wish to present it as those present thought of it, and spake of it and not as we do. The

Sabbath began at sunset, and ended the following sunset. With the Israelites it now begins at sunset Friday evening.

Instead of "the end of the Sabbath," the Greek reads, the evening of the Sabbath—that is, the evening that followed the Sabbath. The word is *opse*. For confirmation of the meaning of *opse*, see its translations in the following quoted words: Mark 11:19, "even;" Gen. 26:11, "evening;" Ex. 30:8, "at even," and Isa. 5:11, "night." The contexts in all these places sustain the idea that Matthew was informing his Jewish readers that Jesus rose during the night following the Sabbath: "In the evening after the Sabbaths, as it began to dawn into the first day after the Sabbaths, came Mary Magdalene," etc. Day here alludes to the twelve hour day, beginning at sunrise. Jno. 11:9.

CHAPTER XI.

THE RESURRECTION AND ASCENSION.

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

“By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

“And that he was buried, and that he rose again the third day according to the scriptures;

“And that he was seen of Cephas, then of the twelve;

“After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

“After that, he was seen of James; then of all the apostles.

“And last of all he was seen of me also as of one born out of due time.” PAUL, I. Cor. 15: 1-8.

“Here’s love and grief beyond degree,
The Lord of glory dies for men.
But, lo, what sudden joys we see,
Jesus, the dead, revives again!

The rising Lord forsakes the tomb—
The tomb in vain forbids his rise—
Cherubic legions guard him home,
And shout him welcome to the skies!”

From Friday till the evening of Saturday Roman soldiers stand guard around the tomb, the disciples all rest, and the body of their Master rests in the tomb. As soon as Saturday’s sun has set, and the business houses have opened after the Sabbaths, Mary Magda-

lene and Mary the mother of James and Joses, and Salome, go and buy sweet spices intending to go early on the morrow and anoint the body of Jesus, not knowing of the presence of the guards. They then retire to rest, and soon all Jerusalem is wrapped in silent slumber. But the guards still stand watch around the tomb. When, lo, the earth does shake and tremble as an aspen leaf. And, behold, there is a great earthquake; and the angel of the Lord, in dazzling splendor, descends from heaven, and rolls away the stone from the door of the tomb, and sits upon it. His countenance is like lightning, and his raiment white as snow; and for fear of him the guards shake and become as dead men. And, behold, Jesus comes forth from the tomb, glorious, immortal and divine! As He emerges from the tomb, He is unseen by mortal eye; for the guards lie senseless at His feet; and there is none else present to behold Him.

Other graves are opened, and many bodies of saints long sleeping in the dust arise, and come out of their graves after His resurrection and go into Jerusalem and appear unto many.

A hundred and forty-four thousand of those arise and come forth, as trophies of His victory—twelve thousand from each of the twelve tribes of Israel. Several Scriptures allude to these, historically and prophetically:

“Thy dead men shall live, together with my dead body shall they arise.” Isaiah 26:19.

“We know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

“For whom did he foreknow, he also did predestinate *to be*

conformed to the image of his Son, that he might be the firstborn among many brethren.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:28-30.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

"These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:1-5; 7:3-8.

"Entering into the sepulcher, they saw a young man"—not a young angel. It was one of these virgin young men, the escort of Jesus, who arose with Him. Mark 16:5.

After His resurrection Jesus appears first to Mary Magdalene, out of whom, before His death, He expelled seven demons. He appears to Her under the following circumstances: Very early, while it is yet dark, she comes with a band of women, carrying sweet spices to anoint Him. When they approach the tomb, behold, they perceive the stone has been rolled away from the door thereof. Mary returns in haste to report to the apostles. The other women come on

and enter into the tomb, but find not the body of Jesus. And it comes to pass, as they are much perplexed, behold two men stand by them in shining garments; and while they manifest great timidity and fear, by bowing their faces toward the ground, the men say to them, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And they remember the words of Jesus, thus called to mind, and they return and report these things to the disciples; but their words seem to them as idle tales.

In the meantime, Mary Magdalene runneth to Peter and John, exclaiming, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him!" Then Peter and John start for the sepulcher, running with all possible speed. John, being younger and more active, outruns Peter, and comes first to the sepulcher. But he halts at the door; and stooping down he looks into the tomb, and sees the linen cloths lying therein. But he does not enter. By this time Peter arrives, and goes directly into the tomb, and looks at the linen cloths, and views the napkin, that was about His head, not lying with the linen cloths, but wrapped together in a place by itself. Then John goes in and sees and believes the report of the women, for they are not conversant with the Scripture that He must rise from the dead. Then they return to their stopping place in Jerusalem. Mary has

returned, and stands without weeping. And as she weeps, she stoops down and looks into the sepulcher, and sees two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. And they ask her, "Woman, why weepest thou?" She says to them, "Because they have taken away my Lord, and I know not where they have laid Him." After saying this she turns away from the tomb, and sees Jesus standing, and knows not that it is He.* Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She, supposing Him to be the gardener, saith unto Him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary!"

She turns herself, and saith unto Him, "Rabboni!" which means "My teacher!"

Jesus saith unto her, "Touch me not; for I have not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Mary Magdalene goes and tells the disciples that she had seen the Lord, and that He had spoken these things unto her, as they mourn and weep; but they do not believe her.

It is still dark. But daylight now begins to dawn, and Mary Magdalene and Mary the mother of James and Joses, and other women, come again "to see the

* She fails to recognize him by sight, because it is still dark. When he speaks she recognizes him by his voice. The guards are still lying in a comatose condition.

sepulcher," the place where the body of the Lord had lain. On their arrival at the tomb, the angel who rolled the stone away appears to them, and says: "Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for he is risen, as he said. Come see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold he goeth before you into Galilee; there shall ye see him: lo, I have told you."

They depart quickly from the tomb with mingled fear and joy; and run to tell His disciples.

And as they go on their way, behold, Jesus meets them, saying, "All hail!" And they approach and hold Him by the feet, and worship Him. Then says Jesus unto them, "Be not afraid: Go tell my brethren that they go into Galilee, and there shall they see me."

Now the stricken guards revive, and some of them go into the city to the chief priests, and report to them all that has occurred. The chief priests assemble with the elders and take counsel, and decide to bribe the watchmen. So they give these soldiers large sums of money, saying, "Say ye, His disciples came by night, and stole him while we slept. And if this come to the governor's ears, we will persuade him, and secure you." Accordingly, they take the money, and do as they were instructed.*

At sunrise, another band of women come with their spices to anoint the body, not knowing what has happened. They say among themselves, "Who shall

* This report was common among the Jews when Matthew wrote his book.

roll us away the stone from the door of the sepulcher?" For they saw it placed there, and know it to be very great. But when they look, they see that the stone has already been removed. And entering into the tomb, they see a young man sitting on the right side, clothed in a long white garment; and they are affrighted. And he says to them, "Be not affrighted: ye seek Jesus of Nazareth, who was crucified; he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you." And they go out quickly, and flee from the tomb; for they tremble and are amazed. And they say nothing to any man; for they are afraid. So this timid band makes no report at all.

Next Jesus appears in another form to two disciples as they walk and go into the country. And they return and report this appearance to the other disciples; but, as they discredited Mary's report, so they disbelieve this one. But Peter arising, runs again to the tomb; and stooping down he looks into the tomb and sees the linen cloths lying as they were before, and he goes off by himself wondering at what has come to pass. Then the Lord appears to him.

The same day two disciples go to a village called Emmaus, sixty furlongs from Jerusalem. And as they walk and talk of these things, Jesus Himself draws near, and goes with them. But their eyes are held, that they may not know Him. And He inquires, "What manner of communications are these that ye

have one to another as ye walk, and are sad?" And one of them named Cleophas answers Him, "Art thou only a stranger in Jerusalem, and hast not known the things that have come to pass there in these days?" And He says unto them, "What things?" They answer Him:

"Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

"But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.

"Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

"And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

"And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

"Then he saith unto them, O fools, and slow of heart to believe all that the prophets have spoken:

"Ought not Christ to have suffered these things, and to enter into his glory?

"And beginning at Moses and all the prophets, he expounds unto them in all the scriptures the things concerning himself."

As they approach their destination in Emmaus, He walks as though He would go further. But they constrain Him to stop with them, saying, "Abide with us; for it is toward evening, and the day is far spent."

And He goes in to tarry with them. And as He sits at meat with them, He takes bread, and blesses it, and breaks and gives to them, as in former times.

Then their eyes are opened, and they know Him; and He vanishes out of their sight. And they say one to another, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

And they rise up the same hour, and return to Jerusalem, and find the eleven gathered together, and *others with them, saying, "The Lord is risen indeed, and hath appeared to Simon.

And they report the things done in the way, and how He was known of them in the breaking of bread. And while they yet speak, though the doors are shut for fear of the Jews, Jesus Himself suddenly stands in the midst of the assembly, and says, "Peace be unto you!"

And they are terrified and affrighted, supposing they see a spirit. He gently rebukes them for their unbelief and hardness of heart, because they believed not those that had seen Him after His resurrection, and He says unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

And when He has said this, He shows them His pierced side, and His hands and feet. Now are the disciples glad, when they see the Lord.

And while they yet believe not for joy, and wonder, He says to them, "Have ye here any meat?" And

* No doubt Joseph Barsabas and Matthias were among this number. Acts of Apostles 1:23.

they give Him broiled fish and honeycomb. And He takes the food, and eats in their presence. Then says Jesus unto them again, "Peace be unto thee! As my Father hath sent me, even so send I thee." Then He breathes upon them, and says, "Receive ye the Holy Spirit: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

But Thomas Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore say unto him, "We have seen the Lord!" But he replies, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

After eight days again, or the day after the next Sabbath, the disciples are within, and Thomas with them. Then comes Jesus, the doors being shut, and stands in their midst, and says:

"Peace be unto you.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

"And Thomas answers and saith unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed."

Afterward Jesus appears to seven of the disciples at the sea of Tiberias. There are together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana of Galilee (otherwise called Simon the Canaan-

ite),* and James and John, the two sons of Zebedee, and two other disciples,† waiting for the time to come that Jesus has appointed for the disciples to assemble on a mountain in Galilee. I will let John relate the circumstances :

“Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

“But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

“Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

“And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

“Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher’s coat *unto him*, (for he was naked,) and did cast himself into the sea.

“And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

“As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

“Jesus said unto them, Bring of the fish which ye have now caught.

“Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

* For Jesus, when he appears, addresses Simon Peter as Simon, son of Jonah, which would not be necessary if there were no other Simon present.

† Matthias and Barsabas no doubt; for they were always present and saw all the apostles saw. Acts 1:21-23.

“Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

“Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

“This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

“So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed my lambs.

“He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.*

“He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

“Verily, Verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

“This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

“Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

“Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

* I know the nice discrimination some scholars indulge in here, because two different words for love are used in the original. But there is little in it, for Peter was grieved because he said *the same thing* three times. It means the same.

"Jesus saith unto him If I will that he tarry till I come, what *is that* to thee? follow thou me." Jno. 21:3-22.

This is the third appearance to the disciples as a body—He had appeared to individuals repeatedly.

But now the time has come for Jesus to give all His disciples an opportunity to see Him. So the apostles and five hundred other disciples gather at the mountain in Galilee which He has Himself selected for this purpose, and at the time appointed by Him. They wait not long till He appears to the whole multitude. And when they see Him in the distance the eleven worship Him; but some of the five hundred doubt what their own eyes behold. And Jesus comes and speaks to the adoring apostles, saying: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (R. V.)

Now the scene changes, and brings us back to Jerusalem, where the people are gathering to celebrate the Feast of Weeks, called Pentecost. Here Jesus deigns to make His last general appearance. He makes a preliminary appearance to James, "the Lord's brother."

It is now forty days since Jesus arose from the dead, during which time He has shown Himself alive by many infallible proofs, appearing to the disciples and speaking of the things pertaining to the kingdom of God.

When, therefore, they come together in Jerusalem, where He makes His farewell appearance, they inquire, "Lord wilt thou at this time restore again the kingdom to Israel?" And He replies, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit has come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And He commands them that they shall not depart from Jerusalem, but wait for the promise of the Father, which, saith He, "Ye have heard of me. For John truly baptized in water; but ye shall be baptized in the Holy Spirit not many days hence." And He says, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me." Then He opens their understanding, that they might understand the Scriptures. And He says unto them:

"Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.* Go ye into all the world, and

* We use here without scruple or hesitancy the disputed section in Mark (16:9-20). True enough, by Tischendorf's discovery of the Sinaitic manuscript, another authority is added to the one already possessed in which this particular portion of Mark's Gospel is wanting. Moreover, manifold evidences make it certain that this also was even more the

preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and the sick shall recover. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Then He leads them out upon the Mount of Olives, near Bethany, a Sabbath day's journey from Jerusalem. Here He pauses, and lifts up His hands and blesses them; and while He is blessing them, and while they are beholding Him, He is lifted up and parted from them, and a cloud receives Him out of their sight. And He ascends into heaven, and sits down at the right hand of God.

And while they look steadfastly toward heaven as

case with manuscripts of the fourth century. But it is just as certain that verse eight could not have been the conclusion to the original Gospel. Either the concluding part, 9-20, is, after all, genuine, and the difficulty with it is only that the last page of the book was lost in early times, or the original conclusion was lost and another author has sought to make good the loss. The addition, however, if any, was made in earliest times. In support of this there is much testimony which was already at hand, even in the second century, and no little evidence in its favor is found in the internal character of this section, for it reveals a writer who was thoroughly in position to draw from the original fount while it still was flowing.

The "we" here means Dr. Piper, Professor of Theology in Berlin; Dr. Riggenbach, Professor of Theology in Basel; Professor Wm. F. Clarke, Irvington, and me.

He goes up, behold, two men stand by them in white apparel; which also say: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"Amen. Even so; come, Lord Jesus."

CHAPTER XII.

MISCELLANEOUS MATTERS.

In this chapter I wish to present three points, for the information of the reader :

1. *The proofs of Christ's resurrection.*

What the bribed guards were told to say : that the disciples stole the body, while the soldiers slept, was currently reported among the Jews, and the enemies of Jesus never attempted to set up any other hypothesis. This is the strongest case His foes could make. If they could have discovered a more plausible explanation of the disappearance of the body, their active enmity would have lead them to present it. The strength, then, of Infidelity, depends upon the strength of the testimony of those guards. And that strength is the veriest weakness. For to say nothing of their contradictory statements, telling first one story and then another ; and to waive the charge of bribery, this testimony bears *prima facie* evidence of falsehood and absurdity.

In the first place, they testify to the occurrence of the very thing that they were stationed around he tomb to prevent. They say the body was "stolen." That is exactly what they were placed there to prevent. It was remembered that Jesus said He would rise again, and the soldiers were stationed at the tomb

for the express purpose of preventing His disciples from stealing the body and persuading the people that He was risen. Now, if they had said that the disciples had unexpectedly rallied a large force, and had overpowered them and taken the body by force, their story would have possessed some degree of plausibility. But when they say that the very thing happened that they anticipated and were guarding against, their testimony becomes so unreasonable as to be unworthy of any credit whatever.

In the second place, why did they allow the body to be stolen? They say that they were asleep! Asleep? A whole guard of Roman soldiers asleep on duty? The very idea is monstrously absurd! Did they not know that it would disgrace them forever? Or were they lost to all sense of shame? Nay, did they not know that the penalty was death, under the Roman law, for a soldier to sleep on duty? Certainly they did. And if they had all fallen asleep, and allowed the body to be stolen, they would not have reported it. If they made any report at all they would have endeavored to exculpate themselves. They would not have reported that they allowed the body to be stolen, the very thing they were charged not to do.

In the third place, witnesses are incompetent to testify as to what transpired while they were *asleep*. Imagine a witness in court attempting to identify the thieves who stole his horse. If he says he was asleep at the time of the theft, is it not very clear that he could not tell who stole the animal? If the soldiers were asleep, when the body of Jesus disappeared from

the tomb, as they say they were, they were incompetent to testify as to what caused its disappearance. They could not tell whether his disciples stole it, or some one else, or whether it revived and walked out. It is unnecessary to consider their testimony any further, as it bears evidence of falsity upon its face.

Having seen that the hypothesis of the enemies of Jesus is false, we now turn our attention to the second hypothesis, that of His friends, that He actually rose from the dead. Who are the witnesses? The apostles and many other disciples, including in all about five hundred. They testify that they saw him and conversed with Him after His resurrection, and that some of them ate with Him and handled Him, and that He ascended into the clouds of heaven in the presence of a number of them. Now, I remark concerning these witnesses, that one of three things must necessarily be true in regard to them—

1. They were deceived—thinking they saw Jesus alive, when they did not; or,

2. They were dishonest, and desired to deceive others, making them believe they saw Jesus, when they did not; or,

3. They were honest and competent witnesses, and Jesus did actually arise.

Which proposition is true?

Were these witnesses deceived? No, they could not have been deceived. For the appearances of Jesus were so frequent, and those that claimed to see Him so numerous, and the opportunity for testing the reality of His appearance so good, that it were utterly impos-

sible for them to be mistaken in regard to it. Had He been seen by one person only, or by several persons on but one occasion, there might be some room to doubt. But they claim that He was seen on several occasions and by many individuals, seen too by persons who were perfectly familiar with His person and knew most assuredly that it was He. He was seen no less than a dozen times. First, by Mary Magdalene; second, by other women; third, by Peter; fourth, by two disciples as they walked into the country; fifth, by Cleopas and his companion; sixth, by the whole college of apostles, except Thomas; seventh, by all the apostles, including Thomas; eighth, by seven of them at the sea of Tiberias; ninth, by about five hundred at once; tenth, by James alone; eleventh, by all the apostles at the time of the ascension; twelfth, by Stephen, when he was stoned to death; and last of all, by Saul of Tarsus, in consequence of which he forsook the religion of his fathers, and became a zealous advocate of the cause of Jesus. In an epistle written afterward, this great apostle declares, "that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures; and that He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once, of whom the greater part remain unto this present; but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." I. Cor. 15:3-8.

Thus, it is seen that He appeared on different occa-

sions, and to different numbers of witnesses; sometimes to one, sometimes to two, three, seven, or a dozen; and on one occasion He appeared to hundreds of people at once. He was seen, too, by a variety of persons: to women, fishermen, Matthew the publican, and the learned and erudite Saul of Tarsus. Seen by persons of different type and style of mind: to warm-hearted women, as Mary Magdalene, and cool, calculating men, as Thomas Didymus. Not only so, but He was seen under a great variety of circumstances: sometimes at night, sometimes in daylight. Seen on earth, and seen in heaven. Those who saw Him, for the most part, were also perfectly familiar with His features, having been with Him from His baptism to His ascension. (Acts 1:21.) Also, His pierced hands and side prevented any mistake as to His identity. Not only so, but they conversed with Him, ate with Him, drank with Him, and handled Him. This they emphatically declare. There was no possible chance for deception. Either Jesus rose, appeared to them, and ascended bodily into heaven; or else they deliberately colluded, for the purpose of palming off upon the world the most stupendous fraud and falsehood ever conceived or executed. This, Paul admits himself; for he declares "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God." I. Cor. 15:14.

That they were themselves deceived, is utterly out of the question. It follows, then, that they were deceivers, or they were honest and competent witnesses,

whose testimony establishes the resurrection of Jesus beyond doubt. We pass, then, to the second point of the trilemma.

Were they deceivers?

No! They could not have been deceivers, for several good and sufficient reasons—

1st. They had no motive to induce them to deceive. Sane men never do anything without a motive. And these disciples had no earthly motive to induce them to collude, for the purpose of making persons believe that Jesus rose, if He did not. What had they to gain by it? I would like some candid skeptic to tell. Can any mortal man conceive of any benefit that would accrue to the disciples by telling that Jesus rose, if it were false? They could gain no money or property by it; No popularity or influence! Nothing under the blue canopy of the heavens could they gain by telling it, if it were not true. On the other hand, they would lose all these things. So if Jesus did not rise, they told a deliberate falsehood, when they knew that it was diametrically opposed to their best interests for time and eternity.

2d. Every motive calculated to influence the human mind was against proclaiming that Jesus rose, if it were false. Loss of property, loss of friends, loss of popularity, loss of influence, loss of liberty and loss of life. And worse than all, loss of a good conscience and self-respect. If it had been false, all these considerations would have spoken in tones of thunder, saying, "Don't tell it!"

3d. They gave the very highest evidences of sin-

cerity that it were possible to give. After they began to publish the resurrection, they found that it brought upon them, as a matter of fact, what they had reason, theoretically, to anticipate, "the loss of all things," while it brought nothing to them but suffering, scorn, privation and death. If they had not been honest and sincere, when they found that their story brought upon them persecution and death, they would have recanted and told the truth, if that were not the truth which they published in the first instance. But, no! Not one of them ever changed his testimony. If they had been proclaiming a falsehood, as soon as a few of them were imprisoned, a few whipped, and a single one put to death, they would then cry, "hold, enough!" and with alacrity confess the truth. Human nature is the same the world over, and if these disciples had colluded to make people believe that Jesus rose, when He did not, there is no doubt but what they would have retracted it, when the hand of persecution came down so heavily upon them. At least, some of them would have broken ranks, and told a different story. But, no. They all stood steadfast and immovable; and what they said first, they said last, and all the time!

The arrest and crucifixion of their master had so terrified them that they were wont to meet in an upper room, with closed doors, for fear of the unbelieving Jews. Then, when they went forth and began to publish the resurrection, they found that it arrayed against them the hostility of all the Jews, Pharisees and Sadducees. They, therefore, found that their proc-

lamation was very unpopular, arraying against them the enmity and hatred of their countrymen, and subjecting them to rebuffs and contempt. But they continued to preach that Jesus had arisen.

They then found that the loss of friendship was followed by threats and imprisonment. Peter and John were imprisoned for preaching the resurrection, and, when released, threatened and commanded to do so no more.* But still, "with great power gave the apostles witness of the resurrection of the Lord Jesus."—Acts 4:32. And all the witnesses stood firm, and immovably committed to their first testimony.

All the apostles were arrested and put into prison; but when released they filled Jerusalem with their doctrine. When rearrested they boldly declared, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Acts 5:29. Then the Sadducees would have slain all the apostles, and were only restrained by the wise counsel of Gamaliel, an influential Pharisee. Notwithstanding the apostles had been subjected to strifes and imprisonment, and narrowly escaped with their lives, they still continued to proclaim the resurrection of Jesus. There was not one who would give different testimony, or even be silent on that, though strictly charged and severely threatened by their persecutors when released from custody. Nor was there one among the whole five hundred witnesses sufficiently terrified to cause him to change his testimony.

* Acts, 4th chap.

But that is not all. After a while one of the witnesses (Stephen) was stoned to death; but even in the hour of death he maintained the truth of his testimony, and almost with his last expiring breath declared that he saw the risen Jesus standing on the right hand of God in Heaven. Then an apostle (James) is put to death,* and another is imprisoned and his death determined on. But still all the witnesses maintain unflinchingly that Jesus rose! There is not one found that even death itself can cause to recant.

The disciples find the whole Gentile world arrayed against them, as well as the Jews. And they meet with persecution, stripes, imprisonment, death, from both quarters. First one is killed and then another, until many have sealed their testimony with their blood.† But the witnesses all maintain their integrity in the face of opposition, in the face of persecution, and cling with an unparalleled tenacity to their declaration that Jesus rose, even despite death itself. Then, I ask in all candor, were they honest and sincere? Most assuredly they were. They gave the very highest conceivable evidence of honesty and sincerity. Whenever any one is willing to suffer as they did, and even to lay down his life for his cause, every reasonable man will readily grant that he is sincere. We have seen that these witnesses were willing to endure stripes, imprisonment, and even death, in attestation of the fact that Jesus rose. They were therefore

* Acts, 12th chap.

† See Appendix, B, in Hand-Book of Christian evidence.

unquestionably honest and sincere, and could not have been deceivers.

The witnesses being honest and sincere, it follows conclusively that Jesus rose. Because we have already shown that it was impossible for them to be deceived themselves. Remember, we set out with a trilemma: Either they were deceived, or deceivers, or honest and competent witnesses. Well, as I have shown that they could not be deceived, and that they were not deceivers, the last hypothesis stands proved: "that they were honest and competent witnesses;" and being such their testimony stands good, and my proposition is proved: "*That Jesus of Nazareth arose from the dead.*" If it is not proved, nothing can be proved by testimony. For no transaction of antiquity rests on better evidence; and there is *no fact of ancient history better attested.*

II. *The body that was buried is the one that was raised.*

Just to the extent to which the foregoing proves the resurrection of Jesus, it proves that His physical body which was placed in the tomb was raised. Nothing short of this would be a resurrection. And yet there are a few that deny it. They say that Jesus appeared in a spiritual body, and that the physical body was not raised at all.

There is one Russell, of Pittsburg, who goes around and announces the following as the subject of a lecture: "To Hell and Back. Visitors Warmly Welcomed."—*Watch Tower*, April 15, 1907.

Now this gentleman, in a discourse delivered at

Carnegie Music Hall, Allegheny, Pa., and published in the *Pittsburg Dispatch*, and in Russell's "*Old Theology Quarterly*," of January, 1907, severely criticises some heresies of an anonymous writer in the *New York Independent*, using some very harsh terms, and then continues, as follows:

"What noble-minded, truth-loving layman would change places with this self-satisfied deceiver and fraud? What honorable business man would, without blushing, make such an acknowledgment respecting his method of conducting business to the editor of the *New York Independent*, even if his name were kept secret? Would he not be ashamed that even the editor should know of his perfidy? And indeed we can make much more excuse for those who practice some deception in connection with their business advertising and the over statement of the quality of their goods, etc., because they are professedly self-seeking, and the public know to take their statements with a grain of allowance; but the minister of the Gospel professes to be a philanthropist who is sacrificing his life to the service of the Truth, to the service of the Lord, to the building up of his fellow-creatures in the most holy faith once delivered to the saints. How abominably mean and contemptible, then, is such a man as well as his course! The more refined and polished and educated he is the more is it to his shame. Hearken while we read further:—

"For this reason I am not shouting out every Sunday that I do not believe in the virgin birth of Jesus nor in the physical resurrection. Much as I honor and admire Doctor Crapsey, I am not scurrying to put myself in the pillory beside him. I let others do the talking, answer questions cautiously."

"Dr. Crapsey, referred to, was recently tried for heresy and expelled from the Episcopal pulpit. He, magnanimous soul! after having avowed his own faith in the teachings of the Bible, after having been honored with a high position amongst those who reverence the Bible, and while drawing

a good salary for expounding it to his congregation, considered it the proper and honorable course to break those vows, etc.”

One of the heresies quoted, and consequently condemned by Mr. Russell, is the denial of the physical resurrection of Jesus. Who, then, would think that he would ever call in question Christ's physical resurrection. But he does absolutely and positively deny it. In *Millennial Dawn*, Vol. II., pages 129 and 130, he says: “Many Christians have an idea that our Lord's glorious spiritual body is the same body that was crucified and laid away in Joseph's tomb.” He says, “This is a great mistake,” and then continues, as follows:

“Our Lord's human body was, however, supernaturally removed from the tomb; because, had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for ‘the spirit was not yet given.’ (John 7:39.) We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27, 31.) Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;—nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured (Deut. 34:6; Jude 9); and that as a *memorial* God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle, and that it was a symbol of our Lord's flesh, the bread from heaven, we also know. (Exod. 14:20, 33; Heb. 9:4; John 6:51-58). Hence it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. It is at least

possible that John 19:37 and Zech. 12:10 may have such a fulfilment. Those who cried, 'Crucify him!' may yet, as witnesses, identify the very body pierced by the spear and torn by the nails and thorns."

See with what complacency he assumes superiority over the apostles! The knowledge that the crucified body was not raised, he thinks was withheld from them, lest the true knowledge would be an obstacle to their faith—they not being "instructed in spiritual things"—but Russell is instructed in spiritual things, and the Lord lets him know it. No obstacle to his faith! I wish his faith were a little stronger, so the Lord would have informed him whether the body was "dissolved into gases" or hid out to be the chief attraction in a future World's Exposition. He thinks it probable that it is preserved for future exhibition, in which event the prophecy of Zechariah will be fulfilled. But suppose it has been "dissolved into gases"—then the prophecy will never be fulfilled! Mr. Russell regards his speculations as a cure for Infidelity. But they are, in reality, stepping stones to Infidelity. In discussion with an unbeliever, he could only prove the resurrection of Jesus by the argument presented in the first section of this chapter. Then when the infidel should present his own statements to the effect that the apostles were deceived about the body of Jesus, and only *thought* they saw and handled it, what could Mr. Russell say in reply?

He thinks it awful for Dr. Crapsey to deceive the Episcopalians, and for an anonymous writer in the *Independent* to deceive somebody else, but all right for the Lord to deceive His chosen apostles; and,

through them, deceive the world, till He saw proper to correct the deception through Charles Russell, of Pennsylvania!

Russell's position is a virtual denial of the resurrection of Jesus. He claims that when men die, they "die all over," and that there is nothing of them till their resurrection—not even a conscious spirit. His theory forces him to the same conclusion in regard to Jesus. In *Millennial Dawn*, Vol. III., page 239, he says: "Our Lord died, and then slept until the third day." And on pages 117 and 118, he is still more emphatic, saying, among other things, that Jesus was "treated as a sinner for us, and *died*, the just for the unjust," and that "death is the opposite of life." Well, then, if the sinner has no life—no existence—between death and resurrection, Jesus had none. Then what was raised! Russell cannot say it was His body, for he denied that His body was raised! He cannot say it was His spirit, for he denies the existence of any spirit between death and resurrection. He cannot even say that he appeared in a different body, for his theory requires a body to preserve identity. According to his soul-sleeping theory, if the crucified body did not rise, there was no Jesus to appear in any kind of a body.

According to the Gospel, Russell's theory denies the resurrection of Christ, for it is as clearly taught that the crucified body which was laid in the tomb arose as anything can be taught. Resurrection is the raising up of that which went down, and if the physical body did not rise there was no resurrection. The

prophet said, "Thy dead men shall live, together with My dead body shall they rise." And Paul defines the Gospel to be the death, burial and resurrection of Christ, and stakes everything on the issue. Furthermore, Paul says if a man, or an angel preach any other gospel, or even pervert the Gospel, "let him be accursed." I. Cor. 15; Gal. 1. And in Heb. 10:10-20, we read of "His flesh recently killed, and yet is living."—*Emphatic Diaglott*.

I will not characterize Mr. Russell as he characterizes Dr. Crapsey and others; but however beautiful and bewitching may be his speculation, his theory of soul-sleeping and his denial of the physical resurrection of Jesus vitiates it all.

III. *Jesus rose on the third day.*

We are very clearly taught by the Four Evangelists that Jesus was crucified and buried on the day before the Sabbath and rose the day after the Sabbath. It is useless to create confusion by talking of high Sabbaths, for this was the Sabbath of the commandment—the Fourth Commandment. Luke 23:56.

Jesus said repeatedly that He would rise on the third day. He first said this just after the conversation about His Messiahship at Cæsarea Philippi. And Matthew and Luke so recorded Him. But Mark says, after three days, "showing that these inspired writers used these expressions synonymously—and that "after three days" meant on the "third day." The Jews used it in the same way, as shown by the fact that they said to Pilate, "that deceiver said, while He was alive, after three days I will rise again. Command

therefore that the sepulchre be made sure until the third day." Matt. 27:63, 64.

Our Evangelists inform us that He did rise the third day. And Paul, the special teacher of us Gentiles, tells us Jesus rose the third day. I. Cor. 15:4.

But some disregard this teaching given to us, and go off to the twelfth chapter of Matthew, and pick up an incidental remark to Scribes and Pharisees, to whom the Lord spoke in parables (Matt. 13:34), and assert most positively that it means that Jesus was crucified on Wednesday! Others assert just as positively that it means the Lord was crucified on Thursday!

I have personally known four great authors and ministers, two of whom advocate Wednesday, the other two, Thursday. To distinguish them for reference, I will designate them as A, B, C and D.

For a while, in my younger days, being misled by A, I thought myself that Jesus was crucified on Wednesday; but when I took up the history item by item, following Jesus step by step, arranging all the facts in detail, I found that the Christian world for the past two thousand years had been right, after all, in believing that the crucifixion took place on Friday. Their mistake, however, consisted in placing His trials on the same day—whereas they occurred the day before.

Now B, I will say to his credit, has proved conclusively the impossibility of all the trials occurring before nine o'clock on the day of the crucifixion, and has combated some other gross errors, for which I

give him credit; but his language is too utterly extravagant. Witness the following:

"To the teaching in regard to these events as presented in Sunday-school literature in the preaching, teaching and literature of all Christendom, the writer urges these objections. If the writer were compelled to accept such teaching as the teaching of the Bible, he would reject the Bible, the New Testament and Jesus, for the same reasons that he rejects the Book of Mormon and Joe Smith. The statements of the Book of Mormon are incredible, impossible, contradictory and absurd, but not as much so as the statements of the New Testament as interpreted by popular theology. The writer does not accept a statement as reasonable and true because it is in the Bible, but he accepts what is in the Bible when satisfied that it is reasonable and true. Truth for dogma, not dogma as truth."

Here he sets up human reason as a standard, in preference to the Bible, which is a very erroneous principle. Human reason is fallible, and human judgment liable to err. That principle is liable to cause the rejection of much truth. Nothing is more unreasonable than that Dewey should sink the Spanish fleet at Manila without the loss of a ship or a man; and yet it is true. Nothing more repugnant to human reason than that Schley should sink the Spanish fleet at Santiago with the loss of only one man! But it is true. If these two facts were in the Bible, B would not believe them.

I adopt a different principle, and pursue a different method. I first accept the truth of the Bible on evidence. Then whatever it teaches, is true. The writer of the above extract and the writer of this book have many times proved the Bible true in discussion with

infidels, and the author has proved it true in the "Hand-Book of Christian Evidence." Furthermore, it has been proven true by many others, and that to the satisfaction of the brightest minds of the Anglo-Saxon race. Therefore, whatever it teaches is true, without regard to what our interpretations may be. Rather than doubt it, it would be more becoming to doubt our own infallibility!

B claims Jesus was crucified on Wednesday, and says:

"We now call attention to one objection that, if popular teaching be correct, is sufficient to annihilate all claims made for the divinity of Jesus of Nazareth. The assumption of all Christendom that the New Testament teaches that Jesus was put into the tomb about sunset Friday evening and arose before daylight Sunday morning, arrays the history in flat contradiction of two of the clearest and most important predictions made by Jesus. If the history is correct, Jesus was mistaken or he lied. In either case he was not divine."

He then says, in regard to the theory advocated by C and D, that Jesus died on Thursday.

"Placing the trial and crucifixion of Jesus on Thursday, instead of Friday, lessens the discrepancy between the time Jesus predicted that he would lie in the tomb, and his resurrection Sunday morning, April 10, but does not remove it. It still leaves more than twelve hours unfulfilled. And all of the insuperable objections to the preposterous idea that all of the seven trials of Jesus occurred in six hours are as fatal to a trial on Thursday as to a trial on Friday."

But D says, "Christ was crucified on Thursday, as certainly as He told the truth, and the Bible records are correct."

According to B, Jesus was crucified on Wednesday, or He lied.

According to D, Jesus was crucified on Thursday, or he lied.

Well, brethren, he was not crucified twice! Unless you "have crucified the Son of God afresh, and put him to an open shame." And I withhold your names from the public, for fear of putting you to an open shame.

It gives me pain to see Christians using such language, even hypothetically, in reference to the pure and immaculate Jesus, the spotless Lamb of God, who is Himself the Truth.

The four distinguished dialecticians above designated are Western men. There are two others in the East, one of which is no less a personage than Prof. Totten, a great chronologist. The professor is not very dogmatic, and it is to be hoped that when he learns that the trials of Jesus took place on Thursday, he will find all the demands of his chronology are thereby satisfied, without placing the crucifixion on that day. In a "News Leaflet" on the Wednesday theory, he says:

. . . Ever since we began to publish the results of our chronological studies we have been in no little controversial correspondence with a brother who has contended rather sharply that we were totally at variance with the Scriptures in deciding to favor a Thursday Crucifixion. His own interpretation is that it fell upon a Wednesday, and that exactly $3 \times 24 = 72$ hours are to be measured from the instant of the Saviour's burial at sundown on Wednesday to his resurrection at the sundown of the following Saturday."

He says his correspondent tells him he is without a peer as a chronologist, but as an exegete he is a

magnificent failure; and speaks of his grist of rubbish in alleged proof of a Thursday crucifixion. Then the professor retorts, "your own arguments, so called, have done more to convince us that Wednesday is out of the question as the week day of the crucifixion, than even those of others have to cancel the claims of Friday thereto." And he further says:

"That the crucifixion could have taken place upon a Wednesday offends my sense of interpretation quite as much as that it could have occurred upon a Friday."

After several arguments, *pro* and *con*, Prof. Totten tells his correspondent:

"The consensus of all the *evidence* forces me to a particular Thursday, that of your quandary forces you to find a suitable Wednesday. Point one out! There was none in 28 A. D., nor in 29 A. D., nor in 30 A. D. Moreover, you cannot move your years and months merely to satisfy such a point as this, for the requirements that fix such elements are an hundred fold more rigid and numerous than your necessities. John was five months older than Jesus. He was thirty in 27 A. D., and came preaching in that year, for the fifteenth year of Tiberius began on August 19th, 27 A. D. The Avocation of Jesus began five months later, January 8, 28 A. D., and lasted but sixty-two weeks. You cannot force its termination out of March, 29 A. D. But Wednesday, March 16th, was the 13th, not the 14th of Nisan, and so does not fit your case. It is a close shave to fit ours, for the moon was new at 3 A. M. on March 4th. The April moon is still worse for you, etc. What then shall we do?"

"AND SO DOES NOT FIT YOUR CASE! IT IS A CLOSE SHAVE TO FIT OURS!!" "*What then shall we do?*"

Try placing the trials and condemnation on Thursday the 14th of Nisan, and the crucifixion on Friday,

the 15th, and see how that meets the requirements of the case.

Then the professor says, very truly :

"We are explicitly informed by other texts that the resurrection occurred on the first day of the week, our Sunday, which was therefore the 17th of Nisan."

Then he inquires :

"But how about Jonah? 'For LIKE AS Jonas was three days and three nights in the bowels of the fish, so the Son of Man shall be in the heart of the earth three days and three nights' (Matt. 12:40). This is in reality your 'proof-text,' and you employ it in the very opposite sense to what we opine is intended. You literally FORCE the twelve texts already discussed, and the whole Mosaic Passover Ritual, and Exodus Record, to fit your personal interpretation of this particular text! Whereas, we contend that the prophecies and historic facts in the Saviour's case, and the plain consensus of the Pentateuch, both as to the Ritual and Record, must govern our interpretation of the text itself! Your method would be unreasonable even in the ordinary affairs of human life. You would fail in business if your plans were based on similar narrow miscalculations, and you would certainly lose a law-suit if your case went to a jury composed of simple-minded people, upon such misconstructions. We are confident that the good judgment and common sense of the human mind will resist your inverted methods.

"To examine the force of this remark of the Saviour, had we been present when it was made, and before it was put in operation of fulfillment, we should have had to refer to the book of Jonah. There we would have found the type-statement that, 'Jonah was in the belly of the fish three days and three nights' (Jonah 1:17). It might or it might not imply 'exactly seventy-two hours,' and the solution would depend, first, upon the actual facts as to duration elsewhere given; second, upon the interpretation of similar expressions in the Old Testament, and third, upon the current signification of such an expression. As to the first case, nothing further is given in the book of Jonah, nor in the Old Testa-

ment as to the number of hours implied. As to the second case there are several places where equivalent expressions are employed, and the duration was possibly *less* than seventy-two hours! For instance, first broadly, 'Come to me after three days' (II. Chron. 10:5), and 'Depart yet three days, then come again' (I. Kings 12:5), and the fact that they 'came to Rehoboam the third day' (I. Kings 12:12; II. Chron. 10:12). Second, specifically, when Esther's fast is instituted: 'Fast ye for me, and neither eat nor drink three days, night or day; *I also and my maidens will fast likewise*, and so will I go in unto the king, which is not according to the law; and if I perish, I perish' (Esther 4:16). Yet is it stated: 'On the third day . . . Esther . . . obtained favor,' and that she invited the king and Haman to 'come *this day* unto the banquet that I have prepared for him' (Esther 6:8). So they 'came to the banquet' (5:1-8) that day, for even after it was all over 'Haman went forth that day,' and yet had ample time to speak to his wife and friends of what was to occur upon *the morrow* (Esther 5:9-14). Nevertheless, we can fairly see that in both of these cases the exact time *might have* been seventy-two hours. So before the crucifixion we could not have known just what to expect, except that colloquial Hebrew idiom (case three) is well known to count a part as the whole, as many commentators have also fairly shown.*

"What, then, would we have done, to prepare our minds? Why, we would have been forced to fall back upon the other remarks made by the Saviour as to the same matter, some of which specified his intention to rise again 'the third day,' others, 'within three days,' etc."

Those are interesting facts, well put together, and they are used by the Friday advocates against the

* Yes, that is a Hebraism, and according to the Talmud, a day and a night together make up a "night-day," and any part of such period is counted as a whole.—AUTHOR.

N. B.—Since the above was written, I am sorry to say that Prof. Totten has died.—AUTHOR.

advocates of Wednesday and Thursday both. But the question still looms up, what about Jonah?

Many minds have been puzzled over Jonah. An infidel, in conversation with a Christian woman, got her so tangled up about Jonah, that she finally gave up all effort to straighten it out, saying, "Well, I'll just wait till I get to heaven, and then I'll ask Jonah all about it!"

"But," he replies, "suppose Jonah is not in heaven, but in the other place?"

"Well, then *I'll let you ask him!*"

The sticking point with these Wednesday and Thursday advocates is Matt. 12:40. It matters not where they start, there is where they land. It matters not with what fact you confront them, they will jump clear over it, and land on that verse with both feet. The consideration of two facts broke the spell with which that verse once held me; and I will state them.

In the first place, what is said in that verse was not spoken to the apostles, nor to you and me. What Jesus said to the apostles, is that He would rise on the third day; and what the apostles say to us, is that He did rise on the third day. In the twelfth chapter of Matthew, Jesus was speaking to Scribes and Pharisees, representatives of a wicked and adulterous generation, and it was not intended that even they should understand it. In the chapter immediately following—and Matthew made no division of chapters—we read that the disciples, that very same day, inquired of the Savior:

"Why speakest thou unto them in parables?

"He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

"For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.

"For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted and I should heal them." Matt. 13: 11-15.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

"That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matt. 13: 34 35.

"And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

"That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them." Mark 4: 11, 12.

Now, beloved, what matters it whether we understand it, when it was not intended that those to whom it was spoken should understand it? Furthermore, I deny the right of theorists and speculators to go off and bring up a statement made to "those without"—to Scribes and Pharisees—and array it against

plain statements of the Word of God, that were intended to instruct us.

In the second place, Jesus never said He would lie in the grave three days and three nights, nor "three nights and three days," as B almost invariably quotes it. In Matt. 12:40, "He never said a word about how long His body would lie in the tomb. This is what He said to those Scribes and Pharisees: "As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." And yet B, in his book "Trials of Christ," page 27, says: "Jesus declared also, 'I will lie in the tomb three nights and three days.'" Yet Jesus never made that declaration! Now who "was mistaken or He lied?" It was not Jesus.

All the advocates of Wednesday and Thursday theories assume that Jesus meant that His body would be in the grave three days and three nights, and set up their interpretation against plain facts and Scripture statements recorded elsewhere, thus violating one of the most important rules of interpretation. And notice how dogmatic they are about it. The Wednesday theorist saying: "If the history is correct, Jesus was mistaken or He lied." The other, "Christ was crucified on Thursday, as certainly as He told the truth, and the Bible records are correct." Would it not be more becoming in B to say: "If my statement that Jesus declared also, 'I will lie in the tomb three nights and three days,' be correct, He was crucified on Wednesday, or I am mistaken?" Would it

not be more becoming in D to say: "Christ was crucified on Thursday, as certainly as I tell the truth, and my interpretation of the Bible records is correct!" Would it not be more modest for both of them to follow the example of the "wise men in the east," who hold their antagonistic opinions, and say, "*And so does not fit your case. It is a close shave to fit ours?*"

These six *expounders*—pounding each other, and everybody else—are "safe and sane" on some subjects, but on this theme, they remind me of a sign I once saw on a shop in a city, "All kinds of turning and twisting done here!"

Well, what does Matt. 12:40 mean? The Scribes and Pharisees to whom it was addressed, did not understand it—it was not intended that they should. Jesus did not "cast pearls before swine." The critics and commentators do not understand it; for they differ. These Wednesday and Thursday partisans do not understand it, for they cannot agree. A, the Wednesday crucifixion advocate alluded to above, rigidly applied his long string of rules to it, and evolved the conclusion that it meant, "Three days and three nights in the center of the land." But none of the other five concur with him. And there is not one of the five that can give an exposition of the whole passage that any two of the others will sanction.

I will tell you what it does not mean. It does not mean that the body of the Son of Man would literally be in the heart of the earth, or in the tomb three days and three nights, for the tomb was not in the

heart of the earth, but right on the surface! There was no earth about it.

It does not mean that He would be buried three days and three nights, for He was not. He was buried the day before the Sabbath, and rose the day following.

It does not mean that He was crucified on Thursday, for that would place His resurrection on the fourth day; and He said He would rise on the third day; and after He ascended to Heaven, He said He did rise on the third day, and revealed the fact to the Gentile world through the apostle Paul. That "He rose again the third day" is one of the facts of the Gospel; and Paul says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Gal. 1:12.

It does not mean that He was crucified on Wednesday, for that would place His resurrection on the fifth day. The Bible counts a fraction of a day, at either end of a series, as a full day. It says God made the heaven and the earth in six days. All He made the first day was light, which required less time than to strike a match or turn on electricity—He said "light be," and light shone! And yet the first day is counted as a full 24-hour day, with its evening and morning.

Jesus said He would rise on the third day; and on the day He rose, Cleopas said to Him, "This is the third day." Jesus did not dispute it, but by silence acquiesced. And from that day to this the whole Christian world has believed that He was crucified on

Friday and arose on Sunday, except an occasional rare exotic specimen, like the "last rose of summer, blooming alone!" So I need not give any exposition of this passage to support Friday crucifixion or bolster up any cause. But I have applied the rules set forth in the preface of this work, and I will give the results for the information of the reader. Let us first get before us the whole statement of the case:

"Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the *whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." Matt. 12:38-41.

"And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation." Luke 11:29, 30, Revised Version.

When we read other parables and illustrative incidents used by the Savior, we notice there are several striking points of comparison. Take the "Prodigal Son," which the Savior used to illustrate the fact that there is joy in the presence of the angels of God over one sinner that repenteth." You readily call to mind many points of comparison. And first, we notice

* Greek, *sea monster*.

there are two fathers—an earthly father representing the Heavenly Father.

Now take the case of Jonah and the Ninevites. Here are two preachers—Jonah and Jesus. Jonah preaching to the Ninevites; Jesus preaching to the Israelites. Jonah warning Nineveh; Jesus warning Jerusalem. The one, a sign to the Ninevites; the other a sign to that generation of Israelites.

Jonah was for three days and three nights in the interior of a great sea monster; Jesus was for three days and three nights in the jaws of a great land monster—the Roman Government. He was in the clutches of the Roman Government from the time He was taken before Pilate Thursday morning till He was raised from the dead after the beginning of Sunday, for the Roman seal was on the sepulchre and a Roman guard around the tomb. The Roman Government was the center of the world, or *the heart of the earth*. It was called the mistress of the world, and might well be considered the *heart of the earth* and so denominated, as England was considered and denominated *the end of the earth*. It is said that Cæsar's soldiers were unwilling to follow him to the conquest of Britain, because they thought he was passing the limits of the world. See Josephus' *Wars of the Jews*, book 3, chapter 1; section 2; chapter 4; chapters 6 and 7. Paul uses a similar figure and says he was delivered *out of the mouth of the lion*. II. Tim. 4:17.

Jonah went willingly into the jaws of the sea

monster; Jesus went willingly into the clutches of the Roman Government.

The sea monster labored to get rid of Jonah, and did not cease its efforts till it succeeded, though it took three days and nights. The land monster—the Roman Government—tried hard to get rid of Jesus; but it took three days and nights. From the time He was first taken to Pilate, that representative of the Roman Government tried to get rid of Him. He said, take Him and try Him according to your law. They held a hasty trial, and returned Him to Pilate. He sent him to Herod—Herod returned Him. Pilate proposed to scourge Him and release Him. But, no! The monster had Him, and could not disgorge till three days and nights rolled round—Thursday, one; Friday, two; Saturday, three.

The sea monster, after three days' effort finally disgorged Jonah, and landed him. After three days and nights Jesus came out of the clutches of the Roman Government, in spite of seal and guards!

This was a sign and warning to the Jews. The Roman Government crucified Him as their king, and put that title on the cross. If the Romans did crucify their innocent King, woe to their guilty selves.

Jonah started to preach to the Ninevites before he was swallowed by the sea monster, but withheld his preaching till afterward. Jesus came to preach before He went into the jaws of the Roman monster, but withheld His instruction from the people generally till afterward.

Jonah's effective preaching was done after he was

delivered from the sea monster. Jesus Christ's effective preaching and warning was done through the apostles after He was delivered from the land monster.

Jonah preached and warned the Ninevites. They heeded his warning—"repented at the preaching of Jonah"—and Nineveh was saved. Jesus, through His spirit in the apostles, preached to the Israelites and warned them, saying: "Save yourselves from this untoward generation!" They did not heed the warning—refused to repent—and Jerusalem was destroyed by the Roman Government. Here is the sign of the prophet Jonah to that generation. The few that heeded the warning and fled to Christ for refuge, were saved, while the others perished with Jerusalem.

In the first chapter of Galatians, Paul, the great apostle to us Gentiles, says:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

The Gospel consists of facts, to be believed; precepts, to be obeyed; and promises to be enjoyed. That Christ "ROSE AGAIN THE THIRD DAY" is one of the facts to be believed. Therefore, I say to religious teachers, be careful and do not propagate a theory that would have Him rise on some other day, lest you pervert the Gospel of Christ.

Finally, I say to my readers, believe the facts, obey the precepts, and enjoy the promises. Let men speculate, let them scrutinize and criticise; the Gospel of the grace of God still "glows in the sun, refreshes in the shade," and glides on gloriously; our stay in life, our comfort in death—our hope for evermore!

CONCLUSION

“But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

“And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

“And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

“And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

“Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if you have borne him hence, tell me where thou hast laid him, and I will take him away.

“Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and *to* my God, and your God.

“Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.” John 20: 11-18. •

When reading this sacred and touching narrative, the inquiry arises in the mind, why did Jesus forbid Mary Magdalene to touch Him, and soon thereafter allow others to touch Him? The correct answer is the one that naturally presents itself, the Savior, between His first and second appearance, ascended to the Father and returned.

I. Upon a little reflection, we would expect Jesus, immediately upon His resurrection, to ascend to heaven, for several good and sufficient reasons:

1st. To report His triumph, and receive His authority.

Before His resurrection He spoke of Himself as dependent upon the Father for His power (Jno. 5:19): "The Son can do nothing of Himself, but what He seeth the Father do." But when He gave the commission (Matt. 28:18) he said: "All power in heaven and in earth is given unto Me." Now, as He did not possess all power or authority before His resurrection, and did possess it when He gave the commission, it follows that between those two events it was given to Him; and it would seem most fitting to go to heaven to receive it. This is confirmed by Eph. 4:8: "When He ascended upon high, He led captivity captive, and gave gifts unto men." The Psalm (68:18)) from which this is quoted has it, "Received gifts for men," and seems to point to the Great Commission.

How natural for the Savior, immediately upon His resurrection, to ascend to heaven and say, "Father, I have conquered!" While wondering angels exclaim: "Who is this who cometh from Edom, with dyed garments from Bozrah?"

2d. As the high priest, after sprinkling the blood in the most holy, returned to bless the people, we would expect Christ, after sprinkling His own blood in heaven, the true holy of holies, to return to bless His people. The high priest first slew the victim for

the atonement, then entered the most holy with the blood, which He sprinkled upon the ark of the covenant. He then came forth and pronounced this blessing: "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace!" (Num. 6:24.) From the 8th and 10th chapters of Hebrews, it appears that Jesus, our great high priest, followed the same order. The author of that grand epistle tells us that those were types and shadows of the heavenly things; calls particular attention to the fact that Moses was admonished to make the tabernacle according to the pattern showed him in the mount; tells how it was constructed; that into the most holy the High Priest went once a year, but never without blood; and that Christ, having suffered without the gate, entered, not with the blood of goats and calves, but with His own blood, into the true holy of holies, having procured eternal redemption for us. If the type and anti-type correspond, He must first have sprinkled the blood in heaven (Heb. 12:24), then came forth and pronounced the blessing (Luke 24:50), as recorded by Luke: "And He led them out as far as to Bethany; and He lifted up His hands and blessed them."

3d. From a statement made just before His death, we would infer that He was to ascend to heaven and soon return: "A little while, and ye shall not see Me; and again a little while, and ye shall see Me, because I go to the Father." (John 16:16.) It cannot be said that this was fulfilled while He lay in

the tomb; for He says to Mary immediately after His resurrection: "I have not yet ascended to My Father." Nor can it be referred to His final coming to judge the world, for that would not be a "little while."

II. Now, compare the following passages: (John 20:11-17) Mary sees Jesus. "Jesus saith unto her, 'Mary!' She turned herself, and saith unto Him, '*Rabboni!*' which is to say, Master. Jesus saith unto her, 'Touch Me not, for I am not yet ascended to My Father; but go to My brethren and say unto them, I ascend unto My Father, and your Father; and to My God and Your God.' " And Matt. 28:9, 10: "As they went to tell His Disciples, behold, Jesus met them saying, All hail! And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, 'Be not afraid; go tell My brethren that they go into Galilee, and there shall they see Me.' " Also, John 20:27. "Then saith He to Thomas: 'Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing.' " I see no way to harmonize these statements but by concluding that, between the appearance to Mary and the next appearance, Jesus actually ascended to heaven and returned. A close examination of all the facts and statements confirms this conclusion. The reason He gives for not permitting Mary to touch Him, is that He had not yet ascended to His Father. If sufficient to prevent her from touching Him, it is sufficient to prevent others; hence it follows, with the force of a demon-

stration, that Jesus removed this hindrance by ascending to God.

III. Now, we can feel the solid ground beneath our feet. He says to Mary, "Go tell my brethren I ascend to My Father." But upon His next appearance, he says: "Go tell my brethren I go into Galilee." Quite a different message! When He first spoke, He had His heavenly tour yet to make, before He would allow any one to touch Him; but when He next sends a message to His brethren, He has been to heaven, and is now ready to go into Galilee. When He sent the message, "I go to My Father," it was to explain His delay about appearing to the disciples, and to encourage them with the thought that they should soon see Him, for He had told them, "yet a little while, and you shall not see Me; again, a little while, and you shall see Me; because I go to the Father." So they knew, as He had gone to the Father, it would be but a little while till they should see Him.

This view of the subject is further confirmed, when we reflect that Mary Magdalene was present at both appearances. (Mark 16:9; Matt. 28:1-9.) This explains why He said, "Be not afraid." Mary, who had been so anxious to touch Him at first, now naturally manifests some timidity; and she has doubtless related the circumstance to the others, causing all to exhibit some fear. Jesus removes this fear by intimating that he had already been to the Father, and allows them to hold Him by the feet while they worship Him. If you, my reader, had been in Mary's place, when He said, "Touch Me not, for I have not yet

ascended to My Father," you would have understood that he would immediately ascend, before permitting any one to touch Him. And when He allowed you to touch Him, saying, "Be not afraid," and giving you another message to convey to the apostles, you would have understood that he had been to the Father and returned. And if you had been with the apostles when they received the first message, you would have understood that He was to ascend to heaven before showing Himself to them; and when they received the second message you would have understood that He had been to the Father, and had returned to the earth.

But we have no need of any further argument. The position is established. After our great High Priest arose, He desired to ascend to His Father, to sprinkle the blood of atonement in the true *Sanctum Sanctorum*, before allowing any mortal to touch Him—just as the high priest under the law was sacred, and it would have been sacrilege to touch Him after the victim of atonement was slain ere He entered within the vail and sprinkled the blood in the presence of the holy Shekinah!

And where could we better introduce the dialogue found in one of Isaiah's vivid prophecies. (Is. 63:1-3.) As the victorious conqueror, who has just burst the bars of death asunder, ascends the holy hill of Zion, the inquiring angels shout:

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel traveling in the greatness of his strength?"

Jesus replies :

"I that speak in righteousness, mighty to save!"

Angels respond :

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat?"

Our Deliverer again replies :

"I have trodden the wine-press alone; and of the people there was none with me!"

And as He nears the heavenly gates, the legion of accompanying angels exclaim: (Psalm 24:7.)

"Lift up your heads, O, ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in!"

Those within inquire :

"Who is this King of glory?"

Those without reply :

"The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O, ye gates; even lift up, ye everlasting doors; and the King of glory shall come in!"

The lofty gates lift up! The mighty doors swing open! And the Conqueror enters. The Almighty Father addresses Him:

"I have set my King upon my holy hill of Zion." (Ps. 2:6.) (Equal to saying, I have given him all authority. Matt. 28:18.)

The Lord Jesus responds :

"I will declare the decree; Jehovah hath said to me, Thou art my son; this day have I begotten thee."

The Eternal speaks :

"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Jesus returns to the earth, and gives the commission to the apostles, who go forth and proclaim among the nations :

“Be wise, now, therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way! Blessed are all they that put their trust in him.”

Learn a lesson of holy zeal from the example of those devout women, who were “last at the cross, and first at the sepulchre;” last to see how the body was laid, and first to behold their risen Redeemer! And may Jesus appear to you, as He appeared to Mary, “the chiefest among ten thousand!”—and the one “altogether lovely!”—causing you to exclaim, “*Rabboni!*”—My Teacher—and submit to Him as Lord and Ruler, that you may rejoice in Him as Savior and Redeemer!

And may you at last “behold the King in His Beauty” and share in His glory.

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